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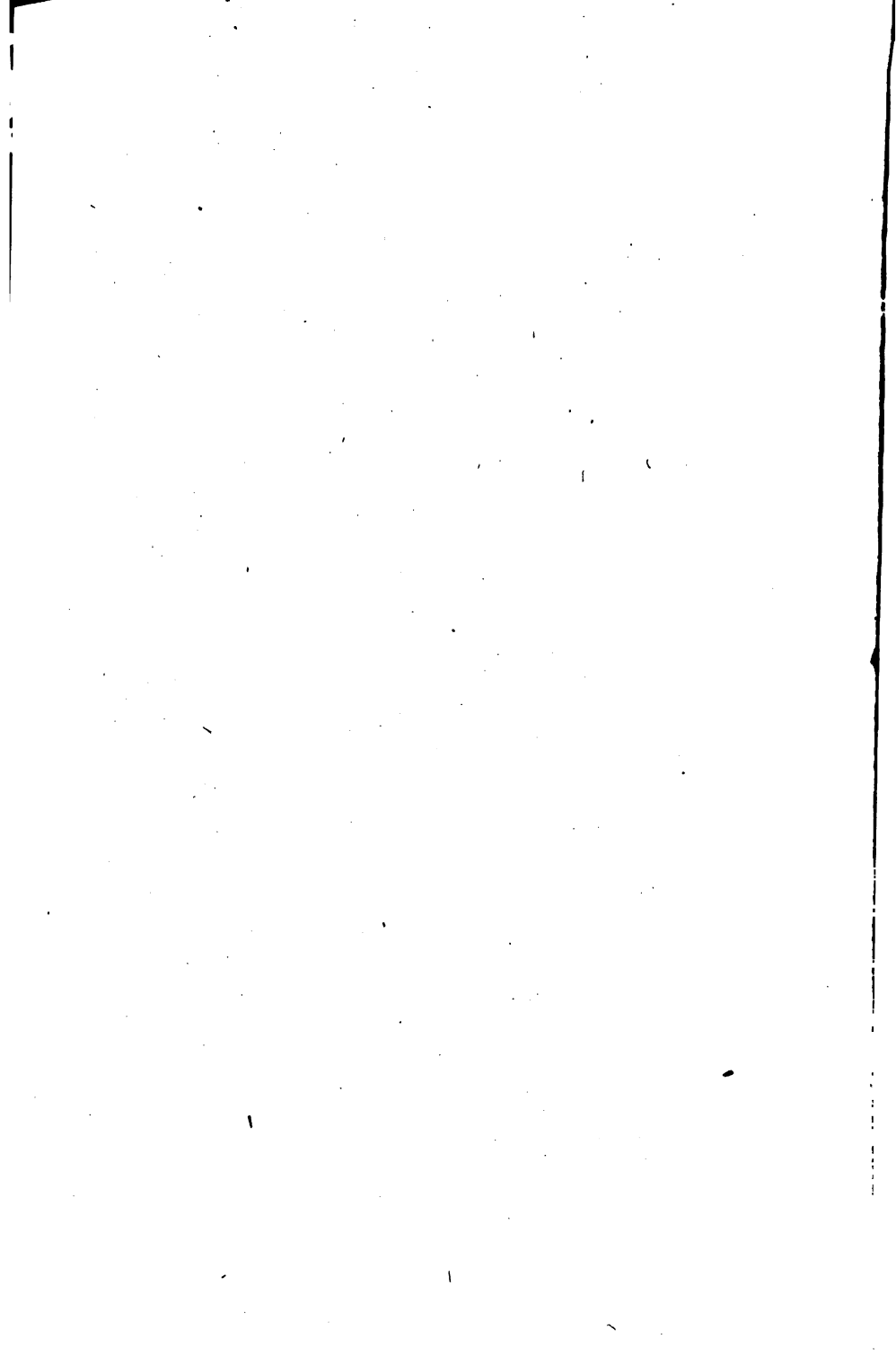
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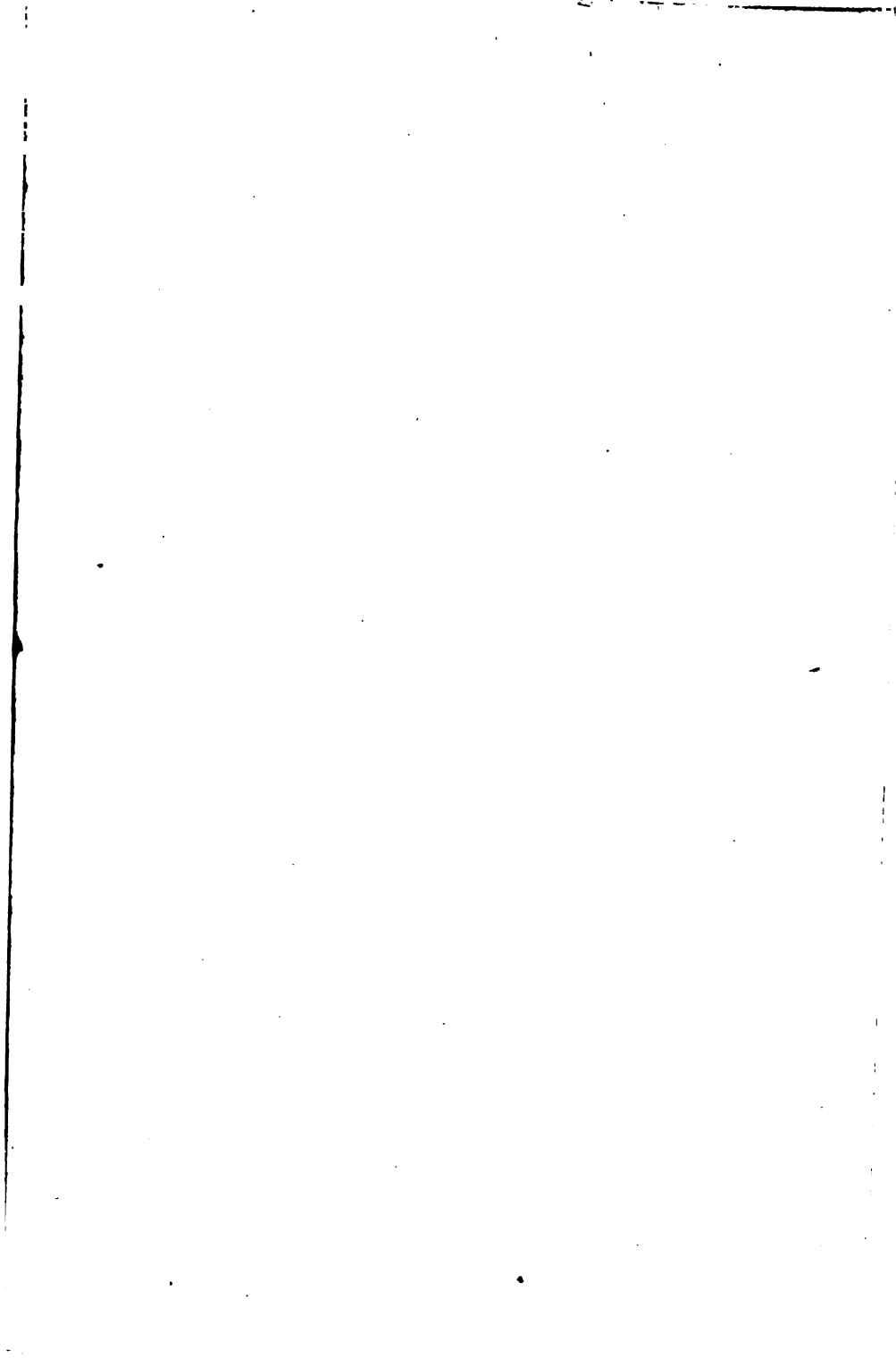
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AN  
INTRODUCTION  
TO THE  
GREEK OF THE NEW TESTAMENT.

BY  
GEO. L. CARY, L.H.D.,  
PRESIDENT OF THE MEADVILLE THEOLOGICAL SCHOOL.

FOURTH EDITION.



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## PREFACE.

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It is believed that there are many persons (some of them students in theology) unacquainted with the Greek language, and with neither time nor inclination for the study of classical Greek literature, who would nevertheless be glad to read the New Testament in its original tongue. For the aid of such, this little work has been prepared. It contains what is absolutely necessary for the understanding of New Testament Greek, omitting (or occasionally introducing in brackets) what is applicable only to classical authors. Not that a familiarity with this book alone will enable one to read offhand the Greek New Testament without further assistance; but he who has faithfully studied this "Introduction" will then be in a situation to make use of more elaborate works. Perhaps the most helpful book to the beginner is "Bagster's Analytical Greek Lexicon," — too helpful if mental discipline is sought, but not if one's only aim is to economize time and labor. To the advanced student (supposed to be already in possession of some good New Testament Lexicon), Buttmann's "Grammar of the New Testament Greek" (or Winer's "Grammar of the Idiom of the New Testament") is almost indispensable.

Notwithstanding the very elementary character of the following lessons, they presume in the learner an acquaintance with

the fundamental principles of English grammar ; only that which is peculiar to the Greek has been explained.

As very few inflected words occur in all their parts in the New Testament, different words have often been introduced into the same paradigm ; therefore the student will probably find it best to memorize in order only the *terminations*. In the "Appendix" is a uniform paradigm of the regular verb, which will be found convenient for reference ; also a tabular view of the endings of nouns.

Prior to publication, these lessons have been used with several classes in the "Meadville Theological School," and seem to have answered the purpose for which they were designed. Those familiar with them have been able to proceed at once (with the assistance above referred to) to the reading of the easier portions of the New Testament.

To Professor Ezra Abbot, of Harvard University, I am much indebted for assistance in the revision of proof-sheets and for valuable suggestions which have contributed to the completeness and accuracy of the work.

G. L. C.

MEADVILLE, PA., Dec. 1, 1878.

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## ABBREVIATIONS.

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A., acc.....accusative.	neut. ....neuter.
act. ....active.	N. T. ....New Testament.
'aor., A....aorist.	opt. ....optative.
cf. ....confer, compare.	part. ....participle.
com. ....common.	pass., p...passive.
D. ....dative.	perf., P...perfect.
e. g. .... <i>exempli gratia</i> , for example.	pers. ....person.
fem. ....feminine.	pl. ....plural.
fut., F. ...future.	plup. ....pluperfect.
G. ....genitive.	pres. ....present.
indic. ....indicative.	Rem. ....Remark, Remarks.
imp. ....imperative.	sing. ....singular.
imperf. ...imperfect.	subj. ....subjunctive.
inf. ....infinitive.	Tisch. ....Tischendorf.
masc. ....masculine.	T. R. .... <i>textus receptus</i> , the received
mid., m...middle.	(Greek) text.
MSS. ....manuscripts.	V. ....vocative.
N. ....nominative.	v. ....verse.

# INTRODUCTION.

---

## 1. THE GREEK ALPHABET.

Characters.		Names.	English Equivalents.
A	$\alpha$	Alpha	a
B	$\beta$	Bêta	b
Γ	$\gamma$	Gamma	g
Δ	$\delta$	Dêlta	d
E	$\epsilon$	Epsilón	ě
Z	$\zeta$	Zeta	z
H	$\eta$	Eta	ē
Θ	$\theta$	Thêta	th
I	$\iota$	Ióta	i
K	$\kappa$	Kappa	k
Λ	$\lambda$	Lambda	l
M	$\mu$	Mu	m
N	$\nu$	Nu	n
Ξ	$\xi$	Xi	x
O	$\omicron$	Omicrón	ō
Π	$\pi$	Pi	p
P	$\rho$	Rho	r
Σ	$\sigma, \varsigma$	Sigma	s
T	$\tau$	Tau	t
Υ	$\upsilon$	Upsilón	u
Φ	$\phi$	Phi	ph
X	$\chi$	Chi	ch
Ψ	$\psi$	Psi	ps
Ω	$\omega$	Oméga	ō

*Rem. a.* When  $\iota$  is written under another vowel, thus,  $\eta\iota$ , it is called *iota subscript*.

*Rem. b.* Most editors use the character  $\sigma$  at the end of words, instead of  $\sigma$ .

## 2. PRONUNCIATION.

*Rem. a.* Although there is a lack of agreement among scholars as to the best pronunciation of Greek, the tendency in this country is decidedly towards the adoption of what is called the "Continental" method, the essential features of which are presented in the following *Remarks*.

*Rem. b.*  $\alpha$  has the sound of  $a$  in *father*. At the end of an unaccented syllable\* it is usually obscure, like the  $a$  in *penalty*, except at the end of a word. Before consonants in the same syllable it is usually short, like  $a$  in *hat*. The diphthong  $\alpha\iota$  is pronounced like  $ai$  in *aisle*, and  $\alpha\upsilon$  like  $ou$  in *house*.

*Rem. c.*  $\gamma$  is always hard, like  $g$  in *give*. Before  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$ , it has the sound of  $ng$ .

*Rem. d.*  $\epsilon$  is pronounced like  $e$  in *get*,  $\epsilon\iota$  like  $ei$  in *height*.

*Rem. e.*  $\eta$  is pronounced like  $a$  in *fate*.

*Rem. f.*  $\theta$  has the sound of  $th$  in *thin*.

*Rem. g.*  $\iota$  has the sound of  $i$  in *machine*, except before a consonant in the same syllable, where it is pronounced like  $i$  in *pin*.

*Rem. h.*  $\xi$  has the force of  $ks$ .

*Rem. i.*  $o$  is usually sounded like  $o$  in *not*, but at the end of a syllable it approximates to the  $o$  in *note*. The diphthong  $ou$  has the sound of  $oo$  in *moon*;  $\alpha\iota$  does not differ from the English  $oi$ .

*Rem. j.*  $\upsilon$  and  $\epsilon\upsilon$  are to be sounded like  $ew$  in *few*,  $\upsilon\iota$  like *we*.

*Rem. k.* Few persons distinguish in pronunciation between  $\chi$

---

\* Syllables are divided, as far as possible, according to English analogy.



and  $\kappa$ , but it is better to give  $\chi$  the sound of the German *ch* (as it is pronounced after *a*, *o*, *u*) and the Spanish *j*.

*Rem. l.*  $\omega$  has the sound of *o* in *note*.

*Rem. m.* The diphthongs  $\alpha$ ,  $\eta$ ,  $\varphi$  (for  $\alpha$ ,  $\eta$ ,  $\omega$ ) are pronounced like *a*, *η*, *ω*.

*Rem. n.* The names of the letters of the alphabet (given on page 1) are to be pronounced according to the foregoing rules.

### 3. PUNCTUATION, BREATHINGS, AND ACCENTS.

*Rem. a.* The marks of punctuation peculiar to the Greek are the colon [·] and the mark of interrogation [;].

*Rem. b.* The rough breathing ['] before or above a vowel at the beginning of a word has the force of *h*; the smooth breathing ['] only indicates the absence of aspiration.

*Rem. c.* The breathings are also used, in certain cases, with the consonant  $\rho$ ; but no distinction is now made, in pronunciation, between  $\dot{\rho}$  and  $\rho$ .

*Rem. d.* The accents [*'acute*, *`grave*, *^circumflex*] indicate on what syllables the stress of voice is to be laid. The *grave* accent is found only on *final* syllables, where it regularly takes the place of the *acute* in *continued discourse*, and indicates that the syllable, *while the word stands in that position*, has a softened tone.

*Rem. e.* Very few of these marks of discrimination are found in the older manuscripts. Modern editors punctuate according to their own judgment.

### 4. CLASSIFICATION OF THE CONSONANTS.

*Rem. a.* The consonants are divided, with reference to the organs chiefly concerned in their production, into *labials* ( $\pi$ ,  $\beta$ ,  $\phi$ ,  $\mu$ ), *linguals* ( $\tau$ ,  $\delta$ ,  $\theta$ ,  $\zeta$ ,  $\sigma$ ,  $\lambda$ ,  $\nu$ ,  $\rho$ ), and *palatals* ( $\kappa$ ,  $\gamma$ ,  $\chi$ ). The *double*

consonants,  $\xi$  and  $\psi$ , are virtually included in this classification, being equivalent respectively to  $\kappa\sigma$  and  $\pi\sigma$ .

*Rem. b.*  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ , are also called *liquids*.

*Rem. c.* The *mutēs* are divided into *smooth* ( $\pi$ ,  $\kappa$ ,  $\tau$ ), *middle* ( $\beta$ ,  $\gamma$ ,  $\delta$ ), and *rough* ( $\phi$ ,  $\chi$ ,  $\theta$ ). Those produced by the same organs (for instance the labials  $\pi$ ,  $\beta$ ,  $\phi$ ) are called *cognate*.

## I.

### § 1. A verb ending in $\omega$ ,\* in the present, indicative, active.

$\piιστεύω$ , *I believe.* (Mark ix. 24.)  
 $\piιστεύεις$ , *thou believest.* (Acts xxvi. 27.)  
 $\piιστεύει$ , *he believes.* (John xii. 44.)†  
 $\piιστεύομεν$ , *we believe.* (John iv. 42.)  
 $\piιστεύετε$ , *you believe.* (John iii. 12.)  
 $\piιστεύουσι(\nu)$ , *they believe.* (John xvi. 9.)

*Rem. a.* The present tense, in all its modes, represents an action or state as *continued or repeated*.

*Rem. b.* The unchangeable part of an inflected word (for example,  $\piιστευ$  in the verb  $\piιστεύω$ ) is called the *stem*.

*Rem. c.* The terminations appended to the stems of verbs indicate the person and number of the subject.

*Rem. d.* Verbs in the third person ending in  $\sigmaιν$  and  $ειν$  (with a few exceptions) may drop the  $\nu$  before a consonant.

### § 2. The personal pronouns, in the nominative case.‡

$\acute{\epsilon}γω \acute{\epsilon}χω$ , *I have.* (Matt. iii. 14.)  
 $\sigmaὺ \acute{\epsilon}χεις$ , *thou hast.* (Rom. xiv. 22.) §  
 $\etaμεῖς \acute{\epsilon}χομεν$ , *we have.* (John. xix. 7.)  
 $\ὁμοις \acute{\epsilon}χετε$ , *you have.* (John xvi. 22.)

*Rem.* A personal pronoun, when expressed as the subject of a verb, is usually, if not always, emphatic.

---

\* Most Greek verbs end in  $\omega$  in the first pers. sing. of the pres. ind. act.

† In the third pers. sing., when the subject of the verb is not expressed, we must determine from the context whether *he*, *she*, or *it* is to be supplied in translation.

‡ See § 63.

§ The context alone can determine whether a verb in the ind. mode is declarative or interrogative. In the present passage, the T. R. punctuates interrogatively.

## TRANSLATE \*

1. λέγω. (Matt. xxvi. 64.) 2. λέγει. (Matt. xxvi. 38.) 3. λέγομεν. (Rom. iv. 9.) 4. λέγεis. (Matt. xxvi. 70.) 5. λέγουσιν. (Matt. xi. 18.) 6. λέγετε. (Matt. xvi. 2.) 7. καὶ λέγει. (Matt. iv. 6.) 8. ἐγὼ δὲ λέγω. (Matt. v. 32.) 9. ἔχετε; (Matt. v. 46.) 10. ἔχετε. (Matt. vi. 8.)

## II.

## § 3. Verbs in -ω, in the imperfect, indicative, active.

- ἔλεγον,† *I said, or was saying.* (2 Thess. ii. 5.)  
 εἶχες, *thou hadst.* (John xix. 11.)‡  
 ἐπίστευεν, [he]§ *trusted.* (John ii. 24.)  
 εἶχομεν, *we had.* (Heb. xii. 9.)  
 ἐπιστεύετε, *you believed.* (John v. 46.)  
 ἐπίστευον, *they believed.* (John xii. 37.)

*Rem. a.* The imperfect tense represents an action or state as *continued or repeated* in past time, and may often be rendered into English by *was* and the present participle. In conditional sentences it may refer to present time: e. g. εἰ γὰρ ἐπιστεύετε Μωϋσεϊ, ἐπιστεύετε ἂν ἐμοί, *for if you believed Moses, you would believe me.* (John v. 46.)

*Rem. b.* The imperfect tense sometimes has a *conative* force, indicating only the *attempt* to perform an action. Thus in Actῶν vii. 26, συνήλασεν αὐτοὺς εἰς εἰρήνην is to be rendered *he endeavored to reconcile them* and not *he reconciled* or *was reconciling them*. Even the present tense occasionally has this conative force: e. g. λιθάζετε, John x. 32.

\* For the meanings of words not already defined, see the "Vocabulary" at the end of the book. In accordance with the general custom, the Greek verbs are there given in the first pers. of the pres. ind., and their English equivalents in the infinitive.

† Whenever, in Lessons II. - XXXIII., other verbs are substituted for πιστεύω as examples of the inflection of verbs in -ω, the learner is to understand that the corresponding forms of πιστεύω are not found in the N. T.

‡ The second pers. sing. and the first pers. pl. of the imperf. ind. act. are of exceedingly rare occurrence in the N. T. Tischendorf's text has ἔχεις in this passage.

§ Pronouns in brackets represent subjects which are expressed in the context. For example, in the present passage, the text says Ἰησοῦς ἐπίστευεν, *Jesus trusted.*

*Rem. c.* The vowel  $\epsilon$  (rarely  $\eta$ ), prefixed in certain past tenses to verbs beginning with a consonant, is called the *syllabic augment*. In verbs beginning with  $\rho$ , the  $\rho$  is usually doubled after the augment. The few exceptions to the doubling of the  $\rho$  all occur in other tenses than the imperfect, and but a single case is found outside the epistles.

*Rem. d.* Verbs beginning with a vowel usually have (in the tenses above referred to) a *temporal augment*, obtained by lengthening the vowel,  $\alpha$  and  $\epsilon$  becoming  $\eta$  ( $\epsilon$  sometimes  $\epsilon\iota$ ) and  $\omicron$  becoming  $\omega$ . Thus  $\acute{\alpha}\kappa\omicron\upsilon\omega$  becomes in the imperf.  $\eta\kappa\omicron\upsilon\omicron\nu$ .

#### TRANSLATE

1.  $\acute{\epsilon}\lambda\epsilon\gamma\epsilon\nu$ .<sup>1</sup> (Matt. ix. 21.) 2.  $\epsilon\acute{\iota}\chi\epsilon\tau\epsilon$ . (1 John ii. 7.) 3.  $\acute{\epsilon}\lambda\epsilon\gamma\omicron\nu$ .<sup>2</sup> (Matt. xxvi. 5.) 4.  $\nu\acute{\nu}\nu$   $\delta\acute{\epsilon}$   $\lambda\acute{\epsilon}\gamma\epsilon\tau\epsilon$ . (John ix. 41.) 5.  $\sigma\acute{\upsilon}$   $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\epsilon\iota\varsigma$ ; (John ix. 35.) 6.  $\acute{\epsilon}\delta\acute{\iota}\delta\alpha\sigma\kappa\epsilon\nu$ . (Matt. v. 2.) 7.  $\acute{\epsilon}\kappa\acute{\eta}\rho\upsilon\sigma\sigma\epsilon\nu$ . (Acts ix. 20.) 8.  $\delta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\omega$ . (Luke xv. 29.) 9.  $\delta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\epsilon\iota$ .<sup>1</sup> (Gal. iv. 25.) 10.  $\acute{\alpha}\kappa\omicron\upsilon\epsilon\tau\epsilon$ . (Matt. x. 27.)

<sup>1</sup> The context shows the gender of the subject to be feminine.

<sup>2</sup> The subject is plural.

### III.

#### § 4. Verbs in $-\omega$ , in the future, indicative, active.

$\pi\iota\sigma\tau\epsilon\acute{\upsilon}\omega$ , *I shall, or will, believe.* (John xx. 25.)

$\lambda\alpha\tau\rho\epsilon\acute{\upsilon}\sigma\alpha\iota$ , *thou shalt serve.* (Matt. iv. 10.)

$\tau\iota\varsigma$   $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\sigma\alpha$ ; *who will intrust?* (Luke xvi. 11.)

$\pi\iota\sigma\tau\epsilon\acute{\upsilon}\sigma\omicron\mu\epsilon\nu$ ,\* *we will believe.* (Matt. xxvii. 42.)

$\pi\iota\sigma\tau\epsilon\acute{\upsilon}\sigma\epsilon\tau\epsilon$ ; *will you believe?* (John iii. 12.)

$\pi\iota\sigma\tau\epsilon\acute{\upsilon}\sigma\omicron\upsilon\sigma\iota\nu$ , [*they*] *will believe.* (John xi. 48.)

*Rem. a.* The consonant which, in several tenses, stands between the stem and the personal vowel-endings, is called the *tense characteristic*. It is not found in all verbs.

$\acute{\epsilon}\xi\epsilon\iota\varsigma$ , *thou shalt, or wilt, have.* (Matt. xix. 21.)

$\gamma\acute{\rho}\acute{\alpha}\psi\omega$ , *I will write.* (Rev. iii. 12.)

*Rem. b.* The double consonant  $\xi$  may originate in any of the three

---

\* This is the reading of the T. R., from which Tisch. differs.



*Rem.* The article is inflected to indicate gender, number, and case, and must agree in these respects with the noun which it limits. The form *ὁ* is masculine, *ἡ* feminine, and *τό* neuter.\*

## TRANSLATE

1. *ἤκουσας.* (John xi. 41.) 2. *ἤκουσα.* (John viii. 40.) 3. *ἤκούσαμεν.* (Luke xxii. 71.) 4. *ἤκουσαν.* (Luke ii. 20.) 5. *ἤκουσεν.* (Luke xv. 25.) 6. *ἠκούσατε.* (Matt. xxvi. 65.) 7. *ἔγραψα.* (Rom. xv. 15.) 8. *ἔγραψεν.* (Mark x. 5.) 9. *ἐγράψατε.* (1 Cor. vii. 1.) 10. *λάμπει.* (Matt. v. 15.)

## V.

## § 7. Verbs in -ω, in the perfect, indicative, active.

*πεπίστευκα, I have believed, or put trust in.* (2 Tim. i. 12.)

*πεπίστευκας, thou hast believed.* (John xx. 29.)

*πεπίστευκεν, he has believed.* (John iii. 18.)

*ἡμεῖς πεπιστεύκαμεν, we have believed.* (John vi. 69.)

*ὑμεῖς πεπιστεύκατε, you have believed.* (John xvi. 27.)

*τετηρήκασι(ν), they have kept.* (John xvii. 6.)

*Rem. a.* The termination of the third person plural is sometimes *αυ* instead of *ασι(ν)*.

*Rem. b.* In the perfect and pluperfect tenses, whenever the root begins with a consonant (other than *ρ, ζ, ξ, ψ*) followed by a vowel or a liquid, a special kind of augment called the *reduplication* is generally prefixed to the root. This consists of the first letter of the verb (or, if this is a rough mute, its corresponding smooth) followed by *ε*. In other cases, these tenses simply take the usual augment. There are one or two instances, though not in the T. R., of reduplication in verbs beginning with *ρ*.

## § 8. Nouns of the first declension, in the nominative singular.

τιμὴ καὶ σοφία

*ἡ δόξα καὶ ἡ σοφία καὶ ἡ τιμὴ, glory and wisdom and honor.* (Rev. vii. 12.)

\* In the Vocabulary, the gender of nouns is indicated by the article placed after them.

Ἡλίας,\* *Elias*, or *Elijah*. (Matt. xi. 14.)

Ἰούδας, *Judas*. (Mark xiv. 10.)

ὁ δεσπότης, *Master!* or *Lord!* (Rev. vi. 10.)

*Rem. a.* Greek nouns are classed together, according to similarity of inflection, into three *declensions*.

*Rem. b.* Nouns of the first declension are either masculine, ending in *as* or *ης*, or feminine, ending in *a* or *η*.

*Rem. c.* In the N. T., nouns in *as* of the first declension are, with one or two exceptions, proper names.

*Rem. d.* Abstract nouns and nominatives used in address often take the article, which must, of course, be omitted in translation.

#### TRANSLATE

1. τετήρηκα. (John xv. 10.)
2. λαλήσω. (John xiv. 30.)
3. λελάληκα. (John xiv. 25.)
4. ἐλάλησα. (2 Cor. iv. 13.)
5. καὶ ἐβασίλευσαν. (Rev. xx. 4.)
6. δεδουλεύκαμεν. (John viii. 33.)
7. ἐδούλευσεν. (Phil. ii. 22.)
8. ἐδουλεύσατε. (Gal. iv. 8.)
9. ἐβασίλευσας. (Rev. xi. 17.)
10. Ἡσαΐας ὁ προφήτης. (John i. 23.)

## VI.

### § 9. Verbs in -ω, in the pluperfect, indicative, active.

ἦδαν,† *I knew*. (John i. 31.)

ἦδας,† *thou knewest*. (Matt. xxv. 26.)

ὁς περιπεπατήκει, *who had walked*. (Acts xiv. 8.)‡

[ἐβεβουλευκαμεν, *we had advised*.]

ἦδατε,† *knew ye?* (Luke ii. 49.)

πεπιστεύκασαν, *they had believed*. (Acts xiv. 23.)

*Rem. a.* The augment of a verb is seldom and the reduplication never affected by prefixing a preposition to the verb.

*Rem. b.* In classical Greek, the pluperfect tense usually takes, if possible, the syllabic augment in addition to the reduplication; but in

\* In the T. R. Ἡλίας.

† From the irregular verb εἶδω, whose pluperfect has the force of an imperfect. See § 46, *Rem. b.*

‡ Tisch. reads περιπατήσεν.



N. T. Greek this is rare. In Acts xiv. 8, the Elzevir text reads *περιεπατήκει*.

*Rem. c.* Verbs whose roots end in a smooth or middle labial or palatal (see p. 3, 4, *Rem. a*) have the *rough breathing* instead of *κ* for the tense characteristic of the perfect and pluperfect tenses, the consonant combining with the breathing to form the corresponding rough mute.

**§ 10. Nouns of the first declension, in the genitive singular, with and without the article.**

*τῆς δόξης, of glory.* (Acts vii. 2.)

*σοφίας, of wisdom.* (Acts. vi. 3.)

*τιμῆς, of honor.* (1 Tim. v. 17.)

*Ἑλίου, of Elias.* (Luke iv. 25.)\*

*Ἰούδα, of Judas.* (Mark vi. 3.)

*τοῦ προφήτου, of the prophet.* (Luke iii. 4.)

*Rem. a.* In translating the genitive case, we are frequently obliged to supply certain prepositions, particularly *of*. This circumlocution may often be avoided by the use of the possessive case, to which the genitive in many respects corresponds.

*Rem. b.* Nouns of the first declension ending in a vowel commonly have their genitive in *-ης*; but those in *-α* pure (*i. e.* *-α* preceded by a vowel), and usually those in *-ρα*, retain the *α* throughout the singular number. So also does *μῶα*, contracted from *μῶα*.

*Rem. c.* Nouns of the first declension in *-ας* not pure form the genitive in *-α*. Some proper names in *-ης* have their genitive in *-η*, but these were not originally Greek words.

*Rem. d.* Contrary to the rule (*Rem. b*) *Μάρθα* has for its genitive *Μάρθας*, and, in some of the best MSS., the genitive of *Λύδδα* is *Λύδδας*; but these nouns are from the Hebrew. See § 43.

**TRANSLATE**

1. *ἐβασίλευσεν ἡ ἀμαρτία.* (Rom. v. 21.) 2. *ἡ ἀγάπη οὐδέποτε ἐκπίπτει.* (1 Cor. xiii. 8.) 3. *Ἡσαίας λέγει.* (Rom. xv. 12.) 4. *ἤκουσεν Ἡρώδης ὁ τετράρχης.* (Matt. xiv. 1.) 5. *τῆς ἀμαρτίας.* (John viii. 34.) 6. *τῆς ἀγάπης.* (2 Cor. xiii. 11.) 7. *Ἡρώδου τοῦ τετράρχου.* (Acts xiii. 1.) 8. *γῆ Ἰούδα.*† (Matt. ii. 6.) 9. *ὁ πατήρ τῆς δόξης.* (Eph. i. 17.) 10. *μετὰ δόξης.* (2 Tim. ii. 10.)

\* In Luke i. 17 (the only other passage where this word is found in the gen.), Tisch. reads *Ἑλεῖα*.

† See Vocabulary.

## VII.

## § 11. Verbs in -ω, in the present, subjunctive, active.

τί λέγω; *what shall I say?* or, *why should I say?* (Heb. xi. 32.)

ἐάν \* προσφέρῃς, *if thou bringest.* (Matt. v. 23.)

ὅς ἂν \* πιστεύῃ, *whoever shall believe.* (Mark xi. 23.)

ἵνα λέγωμεν, *that we say, or, to say.* (2 Cor. ix. 4.)

κἂν \* πιστεύητε, *even if, or though, you believe.* (John x. 38.) †

ὅταν \* λέγωσιν, *when they say, are saying, or shall say.* (1 Thess. v. 3.)

*Rem. a.* Actions and states expressed in the subjunctive mode are simply *conceived* of as *possible*, not affirmed to be real.

*Rem. b.* In some respects, this mode corresponds to the English potential and subjunctive modes; yet it must very often be translated by the indicative, infinitive, or imperative.

*Rem. c.* In the various tenses of the subjunctive mode, the element of *time* is subordinate to that of *manner*, and, in dependent sentences, is determined by the time of the leading verb. Cf. § 1, *Rem. a.*

## § 12. Nouns of the first declension, in the dative singular, with and without the article.

δόξῃ καὶ τιμῇ, *with glory and honor.* (Heb. ii. 7.)

ἐν τῇ σοφίᾳ, *in wisdom.* (Luke ii. 52.)

Ἑλείᾳ, *for Elias.* (Matt. xvii. 4.)

Ἰούδᾳ, *to Judas.* (John xiii. 26.)

τῷ δεσπότῃ, *to, or for, the master.* (2 Tim. ii. 21.)

*Rem. a.* In translating the dative case, we must often supply prepositions, particularly *to*, *for*, and *with*.

*Rem. b.* In some MSS. Ἰωάννῃ is found, instead of Ἰωάννῃ, as the dative of Ἰωάννης.

## TRANSLATE

1. ἐβασίλευσατε. (1 Cor. iv. 8.)
2. ἵνα μὴ λέγω. (Phil. 19.)
3. ὅταν λέγῃ τις.<sup>1</sup> (1 Cor. iii. 4.)
4. ἵνα λέγητε. (1 Cor. i. 10.)
5. ἔχωμεν.<sup>2</sup> (Heb. xii. 28.)
6. λατρεύομεν.<sup>3</sup> (Heb. xii. 28.)
7. ἐὰν ἔχητε. (Matt.

\* See Vocabulary.

† Tisch. reads πιστεύετε.

- xvii. 20.) 8. *ὁς ἂν μὴ ἔχῃ.* (Luke viii. 18.) 9. *ἵνα ἔχητε.* (John v. 40.)  
10. *ἵνα ἔχωσιν.* (John x. 10.)

<sup>1</sup> Notice the difference in accent and position between *τίς* interrogative and *τις* indefinite. The latter never stands at the beginning of a sentence.

<sup>2</sup> The first person of the subjunctive is often used in exhortations.

<sup>3</sup> The context shows that this should be translated by the potential mode, using the auxiliary *may*.

## VIII.

### § 13. A verb in -ω, in the aorist, subjunctive, active.

*ἵνα πιστεύω, that I may believe.* (John ix. 36.)

*εἰάν πιστεύῃς, if thou believest.* (John xi. 40.)

*ἵνα πιστεύῃ, that [it] may believe.* (John xvii. 21.)

*ἵνα πιστεύσωμεν, that we may believe.* (Mark xv. 32.)

*μὴ πιστεύσητε, believe not.* (Matt. xxiv. 23.)

*ἵνα πιστεύσωσιν, that they might believe.* (John xi. 42.)

*Rem.* On the aorist subjunctive, see § 5, *Rem. a*, and § 11, *Rem. a, b, c*.

### § 14. Nouns of the first declension, in the accusative singular, with and without the article.

*δόξαν καὶ τιμὴν, glory and honor.* (Rev. iv. 9.)

*τὴν σοφίαν, the wisdom.* (Luke xi. 31.)

*Ἠλείαν, Elias.* (Matt. xvi. 14.)

*Ἰούδαν, Judas.* (Mark iii. 19.)

*τὸν δεσπότην, the master.* (Jude 4.)

*Rem.* The Greek accusative case does not differ essentially in its uses from the English objective.

### § 15. Nouns of the first declension, in the vocative singular.

*Ἰούδα, Judas!* (Luke xxii. 48.)

*δέσποτα, Master! or Lord!* (Luke ii. 29.)

*Rem.* The vocative case is used in exclamation and address. In the plural number, and sometimes in the singular, the nominative form is used for the vocative.

## TRANSLATE

1. οὐ μὴ πιστεύσητε.<sup>1</sup> (Luke xxii. 67.) 2. ἵνα πιστεύσητε. (John xi. 15.) 3. εἰάν γὰρ μὴ πιστεύσητε. (John viii. 24.) 4. μεμίσηκεν. (John xv. 18.) 5. μεμισήκασιν. (John xv. 24.) 6. δόξαν οὐ λαμβάνω.

(John v. 41.) 7. καὶ οὐ λαμβάνετε. (John v. 43.) 8. ἀπὸ δόξης εἰς δόξαν. (2 Cor. iii. 18.) 9. Ἰησοῦς\* ἐμαρτύρησεν ὅτι προφήτης τιμὴν οὐκ ἔχει. (John iv. 44.) 10. ἐκ τῆς φυλῆς Ἰούδα. (Rev. v. 5.)

\* The context calls for the auxiliary *will* or *would*.

## IX.

### § 16. Verbs in -ω, in the present, optative, active.

[βουλεύοιμι, *I might advise.*]

[βουλεύοις, *thou mightest advise.*]

πρὶν ἔχει, *before he has.* (Acts xxv. 16.)

[βουλεύοιμεν, *we might advise.*]

εἰ πάσχετε, *if you suffer.* (1 Peter iii. 14.)

εἰ ἔχουσιν, *if they had.* (Acts xxiv. 19.)

*Rem. a.* The fundamental idea of the optative mode does not differ from that of the subjunctive; but the conceptions of the former are *more subjective*, looking less to outward realization than those of the latter.

*Rem. b.* In the optative as in the subjunctive mode, *tense* distinctions have comparatively little to do with the indication of *time*, which, in dependent sentences, is determined by the leading verb.

*Rem. c.* This mode is rarely used by the N. T. writers.

### § 17. Nouns of the first declension, in the plural number, with the article.

N. αἱ ἁμαρτίαι, *the sins.* (Matt. ix. 2.)

G. τῶν ἁμαρτιῶν, *of our sins.* (Col. i. 14.)

D. ταῖς ἁμαρτίαις, *to our sins.* (1 Peter ii. 24.)

A. τὰς ἁμαρτίας, *the sins.* (Heb. ii. 17.)

N. οἱ προφῆται, *the prophets.* (Matt. vii. 12.)

G. τῶν προφητῶν, *of the prophets.* (Matt. xvi. 14.)

D. τοῖς προφήταις, *to the prophets.* (Luke vi. 23.)

A. τοὺς προφῆτας, *the prophets.* (Matt. v. 17.)

*Rem.* The article often has the force of a possessive pronoun, whose person and number must be determined from the context.

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\* The T. R. reads ὁ Ἰησοῦς. It is not uncommon for proper names to take the article.

## TRANSLATE

1. ἀπὸ τῆς Γαλιλαίας εἰς τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην. (Matt. iii. 13.) 2. ἐγὼ χρεῖαν ἔχω. (Matt. iii. 14.) 3. παρὰ τὴν θάλασσαν τῆς Γαλιλαίας. (Matt. iv. 18.) 4. εἰς τὴν θάλασσαν. (Matt. iv. 18.) 5. οὕτως γὰρ ἐδίδωξαν τοὺς προφῆτας. (Matt. v. 12.) 6. ὃς ἂν φονεύσῃ. (Matt. v. 21.) 7. χρεῖαν ἔχετε. (Matt. vi. 8.) 8. ὅταν νηστεύητε. (Matt. vi. 16.) 9. ἐπὶ τῆς γῆς. (Matt. vi. 19.) 10. κλέπτει διορύσσουσιν καὶ κλέπτουσιν. (Matt. vi. 19.)

## X.

## § 18. Verbs in -ω, in the aorist, optative, active.

[βουλεύσαιμι, I might advise.]

[βουλεύσαις, thou mightest advise.]

περισεύσαι, may [he] cause to abound. (1 Thess. iii. 12.)

[βουλεύσαιμεν, we might advise.]

[βουλεύσαιτε, you might advise.]

τί ἂν ποιήσαιαν, or -αιεν, what they should do. (Luke vi. 11.)

Rem. On the aorist optative, see § 5, Rem. a, and § 16, Rem. a, b.

## § 19. Nouns of the second declension, with the article.

## Singular.

- |  |                             |
|--|-----------------------------|
| N. ὁ [ῆ] ἄνθρωπος.* (Matt. xii. 35.)     | τὸ ἔργον. (Rom. xi. 6.)     |
| G. τοῦ [τῆς] ἀνθρώπου. (Matt. viii. 20.) | τοῦ ἔργου. (1 Thess. i. 3.) |
| D. τῷ [τῇ] ἀνθρώπῳ. (Matt. xviii. 7.)    | τῷ ἔργῳ. (1 Cor. xv. 58.)   |
| A. τὸν [τὴν] ἄνθρωπον. (Matt. xv. 11.)   | τὸ ἔργον. (Mark xiii. 34.)  |
| V. ἄνθρωπε. (Rom. ii. 1.)                |                             |

## Plural.

- |  |                            |
|--|----------------------------|
| N. οἱ [αἱ] ἄνθρωποι. (Luke vi. 26.)      | τὰ ἔργα. (John iii. 19.)   |
| G. τῶν ἀνθρώπων. (Matt. v. 13.)          | τῶν ἔργων. (Heb. iv. 3.)   |
| D. τοῖς [ταῖς] ἀνθρώποις. (Matt. vi. 5.) | τοῖς ἔργοις. (John x. 38.) |
| A. τοὺς [τάς] ἀνθρώπους. (Luke vii. 31.) | τὰ ἔργα. (Matt. v. 16.)    |

Rem. a. Nouns of the second declension end regularly in *ος* and *ον*, exceptionally in *ως*. Those in *-ον* are of the neuter gender; the rest are either masculine, feminine, or common.

\* Ἄνθρωπος is of the com. gender, though found in the N. T. with the masc. article only.

*Rem. b.* The oblique cases of those in -ωs all end in ω [the D. in φ], the A. having also a form in -ων. The A. ἀνάγειν (T. R. Mark xiv. 15, Luke xxii. 12) has, in classical Greek, nominatives in ων and ωs.

*Rem. c.* In John xix. 36, ὅστων is a contraction from ὅστέων.

*Rem. d.* From νόος has arisen, by contraction, νοῦς (1 Cor. xiv. 14), which, however, is inflected after the analogy of the third declension, thus: G. νοός (Rom. vii. 23), D. νοῖ (Rom. xiv. 5), A. νοῦν (Luke xxiv. 45). The forms πλοός (Acts xxvii. 9) and πλοῦν (Acts xxi. 7) also point to a nominative πλοῦς = πλόος.

*Rem. e.* In neuters, whether of the second or third declension, the accusative is always like the nominative and in the plural ends in α.

## XI.

### TRANSLATE

1. ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου<sup>1</sup> ἐπὶ τῆς γῆς. (Matt. ix. 6.) 2. ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. (Matt. viii. 20.) 3. καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος<sup>2</sup> καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. (Matt. xi. 19.) 4. λέγει τῷ ἀνθρώπῳ. (Matt. xii. 13.) 5. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,<sup>3</sup> ἀλλ' ἐπ' ἀληθείας<sup>4</sup> τὴν ὁδὸν τοῦ θεοῦ<sup>5</sup> διδάσκεις. (Mark xii. 14.) 6. τὰ ἔργα τοῦ θεοῦ. (John vi. 28.) 7. τὰ μνημεῖα τῶν προφητῶν. (Luke xi. 47.) 8. ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. (Luke xvii. 26.) 9. ἡ βασιλεία τοῦ θεοῦ. (Luke xvii. 21.) 10. ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. (John i. 52.)

<sup>1</sup> Nouns used in their widest comprehension, or in a generic sense, may take the article.

<sup>2</sup> In translating the words ἀνθρώπος φάγος, we may either insert a relative phrase, thus: *a man [who is] a glutton*, or we may drop the word *man* and say simply *a glutton*.

<sup>3</sup> ἀνθρώπων may be translated either *of men* or *men's*; but if the former rendering is used, an article must be supplied with πρόσωπον.

<sup>4</sup> Final short vowels, except υ, may be *elided*, when the next word begins with a vowel. This *elision* is indicated by an apostrophe in the place of the vowel.

<sup>5</sup> In connection with ἀληθείας we cannot translate ἐπὶ literally, but we may render the two words by the equivalent adverb *truly*, or the phrase *of a truth*.

<sup>6</sup> To distinguish Jehovah from the heathen deities, he was called ὁ θεός, THE GOD, and sometimes ὁ θεὸς τῶν θεῶν, the god of the gods, or the supreme god. See Ps. cxxxvi. 2 (in the Septuagint cxxxv. 2).

## XII.

## § 20. Verbs in -ω, in the present, imperative, active.

πίστευε, *believe (thou)*. (Mark v. 36.)

βασιλεύτω, *let [it] reign*. (Rom. vi. 12.)

πιστεύετε, *believe (ye)*. (Mark i. 15.)

δουλεύτωσαν, *let them serve*. (1 Tim. vi. 2.)

*Rem.* General precepts commonly take the form of the *present* imperative, while *particular* commands are put in the *aorist* (imperative or subjunctive), in accordance with the usual distinction between these tenses. There is no distinction in point of time between the present and the aorist imperative.

## § 21. The third declension of nouns.

*Rem. a.* To the third declension belong all nouns which have one more syllable in the genitive than in the nominative. They are of all genders and have a great variety of endings.

*Rem. b.* The true stem, in nouns of this declension, is usually to be sought in the genitive case, having undergone some euphonic change in the nominative.

## § 22. Nouns of the third declension with the genitive ending ατος.

*Singular.*

N. βρῶμα. (John iv. 34.)

G. βρώματος. (Rom. xiv. 20.)

D. βρώματι. (Rom. xiv. 15.)

A. βρῶμα. (Rom. xiv. 15.)

*Plural.*

βρώματα. (1 Cor. vi. 13.)

βρωμάτων. (1 Tim. iv. 3.)

βρώμασι(ν). (1 Cor. vi. 13.)

βρώματα. (Matt. xiv. 15.)

*Rem. a.* All nouns belonging here are neuter.

*Rem. b.* They end either in α, αρ (only φρέαρ), ας, υ (only γόνυ), or ωρ (only ὄδωρ).

*Rem. c.* In Rom. xiv. 21 and 1 Cor. viii. 13, we find the acc. pl. of κρέας contracted, by syncope, to κρέα.

*Rem. d.* As the dat. of γήρας, we find, in Luke i. 36, the syncopated form γήρα (T. R.) or γήρει (Tisch.).

*Rem. e.* The linguals, τ, δ, θ, ζ, are always dropped before σ, κ, γ, χ. Hence βρώμασιν for βρώματσιν.

*Rem. f.* In the dative plural, the final *ν* is often dropped before a consonant.

#### TRANSLATE

1. μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.)
2. καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου. (Rev. ix. 2.)
3. θησαυρίζετε θησαυροὺς ἐν οὐρανῷ. (Matt. vi. 20.)
4. ἐν τοῖς ὕδασιν. (Matt. viii. 32.)
5. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. (Matt. iii. 17.)
6. ὑπὸ τοῦ πνεύματος. (Matt. iv. 1.)
7. παραβολὴν ἐλάλησεν. (Matt. xiii. 33.)
8. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς. (Luke xxi. 25.)
9. ἐν ταῖς ἡμέραις Ἡρώδου. (Luke i. 5.)
10. ἐν πνεύματι καὶ ἀληθείᾳ. (John iv. 24.)

### XIII.

#### § 23. Verbs in -ω, in the aorist, imperative, active.

πίστευσον, *believe (thou)*. (Acts xvi. 31.)

ἀκουσάτω, *let him hear*. (Rev. xiii. 9.)

πιστεύσατε, *believe (ye)*. (John x. 38.)\*

γαμεσάτωσαν, *let them marry*. (1 Cor. vii. 9.)

*Rem.* See § 20, *Rem.*

#### § 24. Nouns of the third declension with the genitive endings *δος* and *θος*.

##### *Singular.*

N. ἐλπίς. (Acts xvi. 19.)

G. ἐλπίδος. (Acts xxiii. 6.)

D. ἐλπίδι. (Acts ii. 26.)

A. ἐλπίδα. (Acts xxiv. 15.)

##### *Plural.*

πόδες. (Acts v. 9.)

ποδῶν. (Matt. v. 35.)

ποσί(ν). (Matt. vii. 6.)

πόδας. (Matt. xv. 30.)

*Rem. a.* The nouns belonging here are those in -αις G. -αιδος (only ὁ ἡ παῖς), -ας G. -αδος, -εις G. -ειδος, -ις G. -ιδος, -ους G. -οδος (only ὁ ποῦς), -υς G. -υδος, and -ις G. -ιθος (only ὁ ἡ ὄρνις). They are all feminine excepting παῖς, ποῦς, and ὄρνις.

*Rem. b.* In Rev. xx. 1, some MSS. have κλειῶν, instead of κλειδα, as the acc. sing. of κλείς. In one or two instances we find the acc. pl. κλειδας syncopated into κλείς.

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\* Tisch. reads πιστεύετε.



*Rem. c.* In the N. T., the acc. sing. of *εἶς* is only *εἶν* (Phil. i. 15). Besides the regular nom. pl. *εἶδες*, the syncopated form *εῖς* occurs in some texts, and the same form is used for the acc. pl. in Titus iii. 9.

**§ 25. Nouns of the third declension with the genitive endings *ητος, ιτος, and ωτος*.**

*Rem. a.* The corresponding nom. endings are *ης, ι or ις, and ως*.

*Rem. b.* Of the nouns belonging here, *φῶς* and *μέλι* are neuter and inflected like *βρῶμα* (§ 22) : the rest are masculine (excepting *χάρις, ἐσθής* and abstracts in *-ότης* and *-υτης*), and are inflected like the examples in § 24.

*Rem. c.* We may also place here the neuter noun *ὄς* (G. *ὠτός*), which in the Doric dialect had the form *ὦς*.

*Rem. d.* The acc. sing. of *χάρις* is much oftener *χάριν* than *χάριτα*.

**TRANSLATE**

1. ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.)
2. ἀκουσάτωσαν. (Luke xvi. 29.)
3. περὶ Ἡρωδῆδος. (Luke iii. 19.)
4. ὁ θεὸς τῆς ἐλπίδος. (Rom. xv. 13.)
5. πόδας ἐνίψεν. (1 Tim. v. 10.)
6. ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. (Rev. ix. 1.)
7. ἔχω τὰς κλεῖς. (Rev. i. 18.)
8. μανθάνεωσαν. (Titus iii. 14.)
9. ἀδελφεί. (Phil. 20.)
10. εἰς τὴν Ἑλλάδα. (Acts xx. 2.)

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**XIV.**

**§ 26. Verbs in *-ω*, in the infinitive, active.**

*Present.* πιστεῦν, to believe. (1 Tim. i. 16.)

*Aorist.* πιστεῦσαι, to believe. (John v. 44.)

*Perfect.* πεποικέναι, to have done. (John xii. 18.)

*Rem. a.* The modal distinction noticed in § 1, *Rem. a*, and § 5, *Rem. a*, between the present and aorist tenses, must be borne in mind with regard to the infinitive forms. In these tenses, the distinction of time, which is found in the indicative mode, ordinarily disappears in the infinitive.

*Rem. b.* When the time element is retained, the present infinitive may often be translated by the present indicative, and the aorist by the imperfect or pluperfect indicative preceded by *that*.

*Rem. c.* The perfect is equivalent sometimes to the perfect and sometimes to the pluperfect indicative preceded by *that*. Thus, in John xii. 18, the Greek idiom, *heard him to have done*, becomes, in good English, *heard that he had done*.

**§ 27. Nouns of the third declension with the genitive endings *κος, γος, χος, κτος, πος, βος*.**

*Rem. a.* The first four endings belong to nouns in -ξ, the last two to nouns in -ψ.

*Rem. b.* Two anomalous nouns may be placed here, *γυνή* (G. *γυναικός* V. *γύναι*) and *γάλα* (G. *γάλακτος*).

*Rem. c.* These nouns are all either masculine or feminine (with the exception of τὸ γάλα), and are inflected like the examples in § 24.

*Rem. d.* In ἀλώπηξ (G. ἀλώπεκος), ε is lengthened to η only in the nominative singular.

**TRANSLATE**

1. τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας. (Luke xii. 45.)
2. νίπτειν τοὺς πόδας τῶν μαθητῶν. (John xiii. 5.)
3. τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; (1 Cor. ix. 7.)
4. χωρὶς γυναικῶν καὶ παιδίων. (Matt. xiv. 21.)
5. πρὸς γυναῖκα χήραν. (Luke iv. 26.)
6. μνημονεύετε<sup>1</sup> τῆς γυναικὸς Λώτ.<sup>2</sup> (Luke xvii. 32.)
7. τῇ γυναικὶ ἔλεγον.<sup>3</sup> (John iv. 42.)
8. γύναι, τί κλαίεις; (John xx. 13.)
9. γυνὴ ὀνόματι<sup>4</sup> Λυδία. (Acts xvi. 14.)
10. ἐδίωξεν τὴν γυναῖκα. (Rev. xii. 13.)

<sup>1</sup> See § 82, VI.

<sup>2</sup> See § 43.

<sup>3</sup> Plural number.

<sup>4</sup> "by name." See § 82, XVI.

## XV.

**§ 28. Active participles of verbs in -ω, in the nominative, singular, masculine.**

*Present.* πιστεύων, *believing*. (Acts xxiv. 14.)

*Future.* κακώσων, *about to harm*. (1 Peter iii. 13.)

*Aorist.* πιστεύσας, *having believed*. (Mark xvi. 16.)\*

*Perfect.* πεπιστευκώς, *having believed*. (Acts xvi. 34.)

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\* Mark xvi. 9-20 is not considered genuine by Tischendorf.

*Rem. a.* Participles have masc., fem. and neut. endings, and are inflected like nouns and adjectives. See § 61.

*Rem. b.* Although the aorist and perfect participles sometimes require the same translation, yet they are not identical in force, since the former describes an action as having occurred previously to, the latter as already completed at, the time of some other event.

**§ 29. Nouns of the third declension with the genitive ending ντος.**

<i>Singular.</i>	<i>Plural.</i>
N. ἄρχων. (Matt. ix. 18.)	ἄρχοντες. (Matt. xx. 25.)
G. ἄρχοντος. (Matt. ix. 23.)	ἀρχόντων. (Luke xiv. 1.)
D. ἀρχοντι. (Matt. ix. 34.)	ἀρχουσιν. (Acts xiv. 5.)
A. ἄρχοντα. (Matt. xii. 58.)	ἀρχοντας. (Luke xxiii. 13.)

*Rem. a.* The nouns belonging here are those in -ας G. -αντος, -ης G. -εντος (only three proper names derived from the Latin), -ους G. -οντος (only ὁδούς), and -ων G. -οντος, all which are masculine.\*

*Rem. b.* ν is often dropped before σ, and if a following lingual has also been dropped (see § 22, *Rem. e*) the preceding vowel is generally lengthened. Thus we find ἀρχουσιν and not ἀρχοντσιν.

**TRANSLATE**

1. ἐλπὶδα ἔχων. (Acts. xxiv. 15.)
2. εἰς τὴν οἰκίαν τοῦ ἀρχοντος. (Matt. ix. 23.)
3. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. (Matt. v. 38.)
4. ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. (Matt. viii. 12.)
5. ἔβρυχον τοὺς ὀδόντας. (Acts vii. 54.)
6. ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου. (Rev. xxii. 8.)
7. ἀκουέτω. (Matt. xiii. 9.)
8. οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. (Mark. xiv. 36.)
9. μὴ οὖν βασιλεύετω ἡ ἁμαρτία. (Rom. vi. 12.)
10. λύσαι τὸν ἱμάντα. (Mark. i. 7.)

**XVI.**

**§ 30. Verbs in -ω, in the present, indicative, passive (and middle).**

τί διώκομαι; *why am I persecuted?* (Gal. v. 11.)

σὺ ἐπονομάζῃ, *thou art named, or called.* (Rom. ii. 17.)

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\* As the G. of Σολομών, the T. R. has Σολομώντος, but Tisch. usually Σολομώνος.

πιστεύεται, *it is believed, or, man believes.* (Rom. x. 10.)

ἡμεῖς ἀνακρινόμεθα, *we are examined.* (Acts iv. 9.)

ἀγίσθῃ, *you are led.* (Gal. v. 18.)

ἀγονται, [*they*] *are led.* (Rom. viii. 14.)

*Rem. a.* The middle voice does not differ, in its forms, from the *passive*, except in the future and aorist tenses. In force, it is either reflexive, or denotes that the agent does something or causes something to be done for himself. Sometimes it seems to be simply equivalent to the active voice. For examples, see §§ 36 and 41.

*Rem. b.* If, in combining prepositions and verbs, two vowels come together, the preposition (unless it be *περί* or *πρό*) loses its final vowel. Thus we find *ἐπινομάζῃ* and not *ἐπινομαζῃ*.

*Rem. c.* In the second pers. sing. the termination *ει* is sometimes found.

### § 31. Nouns of the third declension with the genitive ending *εως*.

#### *Singular.*

N. βασιλεύς. (Matt. xiv. 9.)

G. βασιλέως. (Matt. ii. 1.)

D. βασιλεῖ. (Matt. xviii. 23.)

A. βασιλέα. (Matt. i. 6.)

V. βασιλεῦ. (Acts xxv. 26.)

#### *Plural.*

βασιλεῖς. (Matt. xvii. 25.)

βασιλέων. (Matt. xi. 8.)

βασιλεῦσι(ν). (Rev. x. 11.)

βασιλεῖς. (Luke xxi. 12.)

*Rem. a.* Nouns with the genitive ending *εως* have as nominative endings *αυς* (only *ναύς*), *εως*, *ης* (only *Μωσῆς*), *ι* (only *σιναιτι*), *ις*, *υς* (only *πῆχυς*).

*Rem. b.* Those in *-εως* and *-ης* are masculine, those in *-ι* neuter, and the rest (almost without exception) feminine.

*Rem. c.* Those in *-αυς*, *-ις* and *-υς* form the accusative in *ν*. Thus from *ναύς* we have the accusative *ναῦν* (Acts xxvii. 41), from *πίστις* the A. *πίστιν* (Matt. xvii. 20), from *πῆχυς* the A. *πῆχυν* (Matt. vi. 27).

*Rem. d.* *Μωσῆς* (in most modern editions *Μωυσῆς*) has a D. in *-ῃ* and an A. in *-ῇν*, besides the regular forms.

*Rem. e.* In the printed editions, *πῆχεων* is contracted to *πῆχῶν*; but some of the MSS. have the uncontracted form.

#### TRANSLATE

1. λεπτοὶ καθαρίζονται. (Matt. xi. 5.)
2. ἐν τοῖς οἴκοις τῶν βασιλέων. (Matt. xi. 8.)
3. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; (Acts xxvi. 27.)
4. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης. (Mark vi. 14.)

5. ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας. (Luke i. 5.)  
 6. ὁ ἄρχων τῶν βασιλέων τῆς γῆς. (Rev. i. 5.) 7. ἐκ τοῦ στόματος τοῦ  
 ψευδοπροφήτου. (Rev. xvi. 13.) 8. ἐγὼ βρώσιν ἔχω. (John iv. 32.)  
 9. ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως. (Matt. xvii. 20.) 10. διαστρέ-  
 ψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. (Acts. xiii. 8.)

## XVII.

### § 32. Verbs in -ω, in the imperfect, indicative, passive (and middle).

- ἐνεκοπτόμην, *I was hindered.* (Rom. xv. 22.)  
 ἦρχου, *thou wast coming.* (Acts ix. 17.)  
 ἦγετο, *he was led.* (Luke iv. 1.)  
 κατειχόμεθα, *we were held, or bound.* (Rom. vii. 6.)  
 ἦγεσθε, *you were led.* (1 Cor. xii. 2.)  
 ἦγοντο, *[they] were led.* (Luke xxiii. 32.)

*Rem. a.* Whenever ν comes before a palatal, it is changed into γ. Thus in Acts xxiv. 4 we find ἐγκόπτω instead of ἐνκόπτω. The introduction of a vowel after the γ changes the consonant back to ν, as in ἐνεκοπτόμην.

### § 33. Nouns of the third declension with the genitive ending ρος preceded by a vowel.

<i>Singular.</i>	<i>Plural.</i>
N. χεῖρ. (Luke i. 66.)	χεῖρες. (Acts xx. 34.)
G. χειρός. (Luke i. 71.)	χειρῶν. (Luke iv. 11.)
D. χεῖρ. (Luke iii. 17.)	χερσίν. (Luke vi. 1.)
A. χεῖρα. (Luke v. 13.)	χεῖρας. (Luke iv. 40.)

*Rem. a.* The nouns belonging here are those in -αρ G. -αρος, -ειρ G. -ειρος (only χεῖρ), -ηρ G. -ηρος, -ηρ G. -ερος, -υρ G. -υρος (only πῦρ), -υς G. -υρος (only μάρτυς), and -ωρ G. -ωρος.

*Rem. b.* These nouns are all masculine, except ἡ χεῖρ and τὸ πῦρ.

*Rem. c.* The D. pl. of μάρτυς is μάρτυσιν. (Acts x. 41.)

### TRANSLATE

1. ἐθεραπεύοντο. (Acts xxviii. 9.) 2. βάλλει ὕδωρ εἰς τὸν νιπτήρα.  
 (John xiii. 5.) 3. διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων. (Acts

viii. 18.) 4. διὰ χειρὸς Βαρνάβα καὶ Σαύλου. (Acts xi. 30.) 5. Παῦλος κατέσεισεν τῇ χειρὶ<sup>1</sup> τῷ λαφ. (Acts xxi. 40.) 6. κατασεῖσας τὴν χεῖρα. (Acts xix. 33.) 7. πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. (Matt. xvii. 15.) 8. γλῶσσαι ὥσει πυρός. (Acts ii. 3.) 9. εἰς τὴν λίμνην τοῦ πυρός. (Rev. xx. 10.) 10. κατὰ τὸν ἀρχοντα τῆς ἐξουσίας τοῦ ἀέρος. (Eph. ii. 2.)

<sup>1</sup> See § 82, XIV.

## XVIII.

### § 34. Verbs in -ω, in the future, indicative, passive.

σωθήσομαι,\* *I shall be cured.* (Matt. ix. 21.)  
 σωθήσῃ, *thou shalt be saved.* (Acts xi. 14.)  
 σωθήσεται, *he will be kept safe.* (John x. 9.)  
 σωθήσόμεθα, *we shall be saved.* (Rom. v. 9.)  
 ἀχθήσῃς, *you will be led.* (Matt. x. 18.)  
 βασανισθήσονται, *they will be tormented.* (Rev. xx. 10.)

*Rem. a.* When two mutes come together, they must both be either smooth, middle, or rough, and the character of the second determines that of the first. Thus, in ἀχθήσῃς, the rough tense-characteristic θ necessitates the change of the middle mute γ into its corresponding rough. See p. 3, 4, *Rem. c.*

*Rem. b.* When τ, δ, θ, or ζ comes before τ, δ, θ, ζ, or μ, the former consonant is usually changed into σ. Thus instead of βασανισθήσονται we have βασανισθήσονται.

### § 35. Nouns of the third declension with the genitive ending ρος preceded by a consonant

<i>Singular.</i>	<i>Plural.</i>
N. πατήρ. (Matt. v. 48.)	πατέρες. (Luke vi. 23.)
G. πατρός. (Matt. ii. 22.)	πατέρων. (Luke i. 17.)
D. πατρί. (Matt. vi. 1.)	πατράσι(ν). (Acts vii. 44.)
A. πατέρα. (Matt. iv. 22.)	πατέρας. (Acts vii. 19.)
V. πάτερ. (Matt. vi. 9.)	

\* The pres. act. of this verb is σώζω, but the fut. and aor. pass. are derived from a form without the ζ.

*Rem. a.* Five nouns (ἡ μήτηρ, ἡ θυγάτηρ, ἡ γαστήρ, ὁ πατήρ, ὁ ἀνὴρ), which would regularly have the ending *eros* in the G., drop the *ε* in the G. and D. sing. and D. pl. In the D. pl. they also insert *α* before the case ending.

*Rem. b.* In ἀνὴρ, δ always takes the place of *ε*.

#### TRANSLATE

1. ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. (Luke i. 17.) 2. ἐκάκωσεν τοὺς πατέρας. (Acts vii. 19.) 3. πατέρα ἔχομεν τὸν Ἀβραάμ. (Matt. iii. 9.) 4. πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. (Matt. xi. 25.) 5. ἡ μήτηρ τῶν νιῶν Ζεβεδαίου. (Matt. xx. 20.) 6. μετὰ τῶν ἀνδρῶν. (Luke xi. 31.) 7. ἀνὴρ ὀνόματι Ἰωσήφ. (Luke xxiii. 50.) 8. ἀνδρα οὐκ ἔχω. (John iv. 17.) 9. ἐκ τῶν θυγατέρων Ἀαρών. (Luke i. 5.) 10. ὁ πατήρ τοῦ παιδίου ἔλεγεν· πιστεύω. (Mark ix. 24.)

<sup>1</sup> See § 82, XVI

## XIX.

### § 36. Verbs in -ω, in the future, indicative, middle.

ἐγὼ καυχέσομαι, *I will boast.* (2 Cor. xi. 18.)

ἀκούσῃ, *thou shalt hear.* (Acts xxv. 22.)

ζήσεται, [*he*] *shall, or will, live.* (John xi. 25.)

ἀκουσόμεθα, *we will hear.* (Acts xvii. 32.)

ἀκούσεσθε, *you shall hear.* (Acts iii. 22.)

ἀκούσονται, *they will hear.* (Acts xxi. 22.)

*Rem. a.* Those verbs which are not used in the active voice, but which, in their passive or middle forms, have an active signification, are called passive or middle *deponents*. Some verbs are deponent only in particular tenses.

*Rem. b.* In some MSS. and editions, *ει* is also found as an ending of the second pers. sing. in the fut. indic. middle.

### § 37. Nouns of the third declension with the genitive ending νος.

*Rem. a.* These nouns are inflected like χεῖρ (§ 33), but drop *ν* before -σιν in the D. plural, the preceding vowel remaining the same as in the genitive.

*Rem. b.* They have the endings *ην* G. *ηρος*, *ην* G. *ενος*, *ων* G. *ωνος* (only *ωδίν*), *ις* G. *ινος* (only *Σαλαμίν*), *ων* G. *ωνος*, *ων* G. *ωνος*.

*Rem. c.* *φρήν*, *ωδίν*, *Σαλαμίν*, and *ἄλων* are fem., the rest masc.

#### TRANSLATE

1. ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. (Matt. xxv. 32.) 2. ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ. (Rev. x. 4.) 3. ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. (Matt. xx. 4.) 4. τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; (Mark xii. 9.) 5. μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν; (1 Cor. ix. 5.) 6. τίς φυτεύει ἀμπελῶνα; (1 Cor. ix. 7.) 7. μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα. (Rev. vii. 3.) 8. ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν. (Rev. i. 7.) 9. καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης. (Rev. xvi. 21.) 10. βασιλεὺς βασιλέων καὶ κύριος κυρίων. (Rev. xix. 16.)

## XX.

### § 38. Verbs in -ω, in the aorist, indicative, passive.

ἐπιστεύθην ἐγώ, *I was intrusted with.* (1 Tim. i. 11.)  
 οὐ ἐγενήθης, *thou wast born.* (John ix. 34.)  
 ἐπιστεύθῃ, [*ῖ*] *was believed.* (2 Thess. i. 10.)  
 ἐσώθημεν, *we were saved.* (Rom. viii. 24.)  
 ἡγοράσθητε, *you were bought.* (1 Cor. vi. 20.)  
 ἐπιστεύθησαν, *they were intrusted with.* (Rom. iii. 2.)

*Rem.* Many verbs insert *σ* before *θ* in the aor. pass.

### § 39. Nouns of the third declension with the genitive ending *ους*.

#### Singular.

N. ὅρος. (Luke iii. 5.)  
 G. ὅρους. (Matt. v. 14.)  
 D. ὅρει. (Matt. xvii. 20.)  
 A. ὅρος. (Matt. iv. 8.)

#### Plural.

ὅρη. (Rev. xvi. 20.)  
 ὀρέων. (Rev. vi. 15.)  
 ὄρεσι(ν). (Mark. v. 5.)  
 ὅρη. (Matt. xviii. 12.)

*Rem. a.* There belong here all neuters in -ος, the masculines *Διοτρεφῆς* and *Ἐρμογένης* (which, however, occur in the N. T. only in the nominative) and the feminines *αἰδώς* (found only in the genitive) and *πειθῶ* (D. *πειθοῖ*, found as a various reading in 1 Cor. ii. 4). See § 47, *Rem. b.*



*Rem. d.* In the neuters, the ending *ous* has been contracted from *eos*, *ei* from *εἷ*, and *η* from *ea*. The G. pl. *-εων* is usually contracted to *-ων*, *ὁρέων* (Rev. vi. 15) and *χειλέων* (Heb. xiii. 15) being exceptions. The G. *αἰδούς* (1 Tim. ii. 9) = *αἰδός*.

**§40. Nouns of the third declension with the genitive ending *ους*.** Cf. § 19, *Rem. d.*

*Rem.* Only *ὁ ἡ βοῦς* and *ὁ χοῦς* belong here. In the A. sing. they have *βοῦν* (Luke xiii. 15) and *χοῦν* (Mark vi. 11), the latter word being found in no other case. In the pl., the G. *βοῶν* (Luke xvi. 19) and the A. *βόας* (John ii. 14) occur.

#### TRANSLATE

1. ἀνήχθημεν. (Acts xxvii. 2.) 2. ἐβάρηθημεν. (2 Cor. i. 8.) 3. ἀναβαίνει εἰς τὸ ὄρος. (Mark iii. 13.) 4. ἐν τοῖς ὄρεσιν. (Mark v. 5.) 5. τότε ἄρξονται λέγειν τοῖς ὄρεσιν. (Luke xxiii. 30.) 6. ἡ φιλαδελφία μενέτω. (Heb. xiii. 1.) 7. διὰ τὸ μὴ ἔχειν<sup>1</sup> βάθος γῆς. (Matt. xiii. 5.) 8. ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. (Matt. vi. 26.) 9. ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀθήσεσθε. (Matt. x. 18.) 10. ὑμεῖς οὖν ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.)

<sup>1</sup> The inf. with the neut. article is equivalent to a participial substantive.

## XXI.

**§41. Verbs in *-ω*, in the aorist, indicative, middle.**

ἐνίψάμην, *I washed.* (John ix. 15.)  
κατηρίσω, *thou didst prepare.* (Matt. xxi. 16.)  
ἐνίψατο, *he washed.* (John ix. 7.)  
ἡμεῖς ἐδεξάμεθα, *we received.* (Acts xxviii. 21.)  
ᾤτήσασθε, *you asked.* (Acts iii. 14.)  
ᾤτήσαντο, *they asked.* (Acts xiii. 28.)

**§42. Nouns of the third declension with the genitive ending *ους*.**

*Rem. a.* These end, in the N., in *υ* and *υς*, and are inflected similarly to the examples in § 24, except that they have the termination *υ* in the accusative, instead of *α*. Cf. § 31, *Rem. c.*

*Rem. δ.* Those in -υ are neuter, those in -υς feminine, with the following exceptions : ὁ βότρυς, ὁ ἰχθύς, ὁ στάχυς, and ὁ ἡ ὄς.

### § 43. Nouns borrowed from the Hebrew.

*Rem.* Many of these are indeclinable in their Greek form, some are inflected like the examples already given, and others have a peculiar declension. Ἰησοῦς has G. D. and V. Ἰησοῦ and A. Ἰησοῦν. Δεῦλις (or Δευτὶς) has G. Δεῦλ (or Δευτ) A. Δευλὶν (or Δευν).

#### TRANSLATE

1. ἀπήγατο. (Matt. xxvii. 5.) 2. ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ. (Matt. xxvii. 58.) 3. ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου. (Matt. xxvii. 24.) 4. ἤτήσαντο βασιλεία. (Acts xiii. 21.) 5. τρύγησον τοὺς βότρυας. (Rev. xiv. 18.) 6. ἀπὸ τοῦ πλήθους τῶν ἰχθύων. (John xxi. 6.) 7. ἤρξαντο τιλλεῖν στάχυας καὶ ἐσθίειν. (Matt. xii. 1.) 8. ἔρχονται πρὸς τὸν Ἰησοῦν. (Mark v. 15.) 9. ὁ Πέτρος λέγει τῷ Ἰησοῦ. (Mark ix. 5.) 10. ἔξεῖς θησαυρὸν ἐν οὐρανῷ. (Mark x. 21.)

## XXII.

### § 44. Verbs in -ω, in the perfect, indicative, passive (and middle).

- πεπίστευμαι, *I have been intrusted with.* (1 Cor. ix. 17.)  
 ἀπολέλυσαι, *thou hast been, or art, freed from.* (Luke xiii. 12.)  
 σέσωσται, *he has been cured.* (Acts iv. 9.)  
 ἡμεῖς γεγενήμεθα, *we have been, or were, born.* (John viii. 41.)  
 ὑμεῖς γεγένησθε,\* *you have become.* (Acts vii. 52. T. R.)  
 κεκράτηνται, *they are retained.* (John xx. 23.)

*Rem. α.* If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle and the verb εἶσι, the third person plural of εἶμι, *to be*.

*Rem. β.* Those verbs which insert σ before θ in the aor. pass. (see § 38) insert the same letter in the perf. pass. before such terminations as begin with μ or τ. On the reduplication in this tense see § 7.

*Rem. γ.* The perfect tense, since it represents the *result* of a com-

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\* From the irregular verb γίνομαι.

pleted action as *continuing in the present*, must often be rendered into English by the present tense. In rare cases it is best translated by the imperfect.

§ 45. The inflection of adjectives, particularly those in -*ος*, -*η* or -*α*, -*ον* and those in -*ος*, -*ον*.

*Rem. a.* A large number of adjectives have three forms, one for each gender. The feminine is always inflected like feminine nouns of the first declension (§§ 8, 10, 12, 14, 17): the masculine and neuter may be either of the second or third declension.

*Rem. b.* Adjectives of three terminations with the masculine in -*ος* have the feminine in -*α*, if the root ends in a vowel other than *ο* or in *ρ*.

*Rem. c.* Many adjectives make the masculine form do service for both the masculine and feminine genders. Some of these have also a neuter form, others not.

*Rem. d.* In the case of those adjectives with three forms which have the endings *ος* (masc.), *η* or *α* (fem.), *ον* (neut.), the masculine and neuter are inflected like *ανθρωπος* and *εργον* (§ 19). In the same manner are inflected those adjectives which have only the two endings *ος* (masc. and fem.) and *ον* (neut.).

*Rem. e.* A few adjectives have the terminations *ους*, *η*, *ουν*, which have arisen by contraction from regular forms. Cf. § 19, *Rem. c, d.*

*Rem. f.* *ἤλαος* (found only in Matt. xvi. 22 and Heb. viii. 12) is an Attic nominative for *ἡλαος*.

#### TRANSLATE

1. ἐτοιμάσατε τὴν ὁδὸν κυρίου. (Luke iii. 4.)
2. καὶ ἐπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. (Luke iv. 14.)
3. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. (Luke v. 21.)
4. λέλυσται ἀπὸ γυναικός; (1 Cor. vii. 27.)
5. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ.\* (1 Cor. vii. 14.)
6. πεπιστευμαι τὸ εὐαγγέλιον. (Gal. ii. 7.)
7. δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ. (1 Thess. ii. 4.)
8. καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί. (Rev. xii. 17.)
9. ἐδίωξεν τὴν γυναῖκα. (Rev. xii. 13.)
10. τίς<sup>1</sup> ὅμοιος τῷ θηρίῳ; (Rev. xiii. 4.)

<sup>1</sup> Supply in translation the verb "is."

\* The T. R. has *ἀνδρὶ*.

## XXIII.

## § 46. Verbs in -ω, in the pluperfect, indicative, passive (and middle).

[ἐβεβουλευμένην, *I had deliberated.*][ἐβεβούλευσο, *thou hadst deliberated.*]τεθεμελιώτο, *it had been founded.* (Matt. vii. 25.)\*[ἐβεβουλευμένα, *we had deliberated.*][ἐβεβούλευσθε, *you had deliberated.*][ἐβεβούλευντο, *they had deliberated.*]

*Rem. a.* If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle with the verb ἦσαν, the imperfect of εἰμί, *to be*.

*Rem. b.* As the perfect must often be translated by the present, so the pluperfect sometimes has the force of the English imperfect.

## § 47. Adjectives in -ης, -ες.

*Rem. a.* Next in number to the adjectives in -ος, -η or -α, -ον, and -ας, -αν, are those in -ης (masc. and fem.), -ες (neut.). About sixty of these are found in the New Testament.

*Rem. b.* Adjectives with these endings are inflected like nouns of the third declension with the G. ending *ous* (§ 39), the masculine and feminine having the A. sing. in -η, the pl. N. in -εις, G. -ων, D. -εσι, A. -εις.

## § 48. Adjectives in -ων, -ον.

*Rem. a.* There are several adjectives with these endings, the majority of them anomalous comparatives (§ 57, *Rem. e, f*).

*Rem. b.* They are inflected like nouns of the third declension with the G. ending *ous* (§ 37, *Rem. a, b*), except in so far as the neuter is subject to the rule in § 19, *Rem. e*.

*Rem. c.* The comparatives often contract -ονα into -ω, and -ονας and -ονας into -ους.

## TRANSLATE

1. ὁ θεὸς ὁ ποιήσας<sup>1</sup> τὸν κόσμον. (Acts xvii. 24.) 2 διελέγετο δὲ ἐν τῇ συναγωγῇ. (Acts xviii. 4.) 3. Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίσ-

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\* See § 7, *Rem. b*, and § 9, *Rem. b*.

τευσεν τῷ κυρίῳ. (Acts xviii. 8.) 4. ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν<sup>1</sup> καὶ τὸ ἔσωθεν<sup>2</sup> ἐποίησεν; (Luke xi. 40.) 5. ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων. (2 Cor. xi. 19.) 6. σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. (John ii. 10.) 7. ὁ μείζων δουλεύσει τῷ ἐλάσσονι. (Rom. ix. 12.) 8. οὐκ εἰς τὸ κρείσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. (1 Cor. xi. 17.) 9. μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ, καὶ ἰδοὺ πλείον Ἰωῆ<sup>3</sup> ὤδε. (Matt. xii. 41.) 10. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου.<sup>4</sup> (John v. 36.)

<sup>1</sup> A participle preceded by an article is generally best rendered by the indicative mode with a relative pronoun for its subject.

<sup>2</sup> An adverb preceded by an article has the force of a substantive.

<sup>3</sup> See § 82, XIII.

<sup>4</sup> 'than John,' i. e. 'than that of John.'

## XXIV.

### § 49. Verbs in -ω, in the present, subjunctive, passive and middle.

ἐὰν προσεύχωμαι, *if I pray.* (1 Cor. xiv. 14.)  
 ὅταν προσεύχῃ, *whenever thou prayest.* (Matt. vi. 6.)  
 ἵνα δοξάζεται, *that [he] may be glorified.* (1 Pet. iv. 11.)  
 φερόμεθα, *let us press on.* (Heb. vi. 1.)  
 ὅταν προσεύχησθε, *whenever you pray.* (Luke xi. 2.)  
 ἵνα γίνωνται, *that [they] may be made.* (1 Cor. xvi. 2.)

### § 50. Adjectives in -υς, -εια, -υ.

*Rem.* These adjectives, which are few in number, have their G. masc. and neut. in -eos, sometimes contracted into -ous; otherwise they are inflected in these genders like nouns of the third declension in -υς, G. -εως (§ 31 and *Rem.* c). § 19, *Rem.* e, is to be borne in mind with regard to the N. and A. neut., the plural ending of which is -εα, sometimes contracted into -η.

### § 51. The adjective πᾶς.

*Rem.* The nominative forms are πᾶς, πᾶσα, πᾶν. πᾶς and πᾶν are inflected like nouns of the third declension with the G. in -αντος (§ 29), except in so far as πᾶν is subject to the rule in § 19, *Rem.* e, which assimilates it in declension to βρώμα (§ 22).

## TRANSLATE

1. ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον. (Acts viii. 26.) 2. ἐλπίδα ἔχων εἰς τὸν θεόν. (Acts xxiv. 15.) 3. οὐκ ἐπ' ἄρτη μόνῳ ζήσεται ὁ \* ἄνθρωπος. (Matt. iv. 4.) 4. ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. (Matt. iv. 12.) 5. κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. (Matt. iv. 23.) 6. λάμπει πᾶσιν τοῖς<sup>1</sup> ἐν τῇ οἰκίᾳ. (Matt. v. 15.) 7. ταχύς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. (James i. 19.) 8. ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται. (James i. 20.) 9. καὶ ἰδοὺ ὤρμησεν πᾶσα ἡ ἀγγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν. (Matt. viii. 32.) 10. καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας. (Matt. ix. 35.)

<sup>1</sup> The article when standing without a substantive is equivalent to a demonstrative pronoun.

## XXV.

## § 52. Verbs in -ω, in the aorist, subjunctive, passive.

- ἵνα σωθῶ, *that I may be saved.* (Acts xvi. 30.)  
 ὅπως ἂν δικαιωθῇς, *that thou mayst be justified.* (Rom. iii. 4.)  
 ἵνα σωθῇ, *that she may be saved.* (Mark v. 23.)  
 ἵνα δικαιωθῶμεν, *that we might be justified.* (Gal. ii. 16.)  
 ἵνα ὑμεῖς σωθῆτε, *that you may be saved.* (John v. 34.)  
 ἵνα σωθῶσιν, *that they may be saved.* (Luke viii. 12.)

## § 53. The adjectives μέγας and πολὺς.

## Singular.

Masc.	Fem.	Neut.
N. μέγας	μεγάλη	μέγα
G. μεγάλου	μεγάλῃς	[μεγάλου]
D. μεγάλῳ	μεγάλῃ	[μεγάλῳ]
A. μέγαν	μεγάλην	μέγα
N. πολὺς	πολλή	πολύ
G. πολλοῦ	πολλῇς	πολλοῦ
D. πολλῷ	πολλῇ	πολλῷ
A. πολλόν	πολλήν	πολύ

\* The T. R. omits ὁ.

*Rem.* In the plural these adjectives are inflected like those in -os of three terminations, thus : μεγάλοι, -αι, -α, *etc.* ; πολλοί, -αί, -ά, *etc.*

## TRANSLATE

1. ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. (Rom. x. 16.) 2. ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. (1 Cor. v. 5.) 3. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν.\* (Matt. xi. 13.) 4. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς ; (Matt. xxi. 31.) 5. πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. (Matt. xxi. 26.) 6. καὶ αἰτήσας πινακίδιον ἔγραψεν. (Luke i. 63.) 7. Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου. (Luke iv. 1.) 8. ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν. (Luke xvii. 15.) 9. οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. (John vii. 46.) 10. ὑμεῖς αἰετῶ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε. (Acts vii. 51.)

## XXVI.

## § 54. Verbs in -ω, in the aorist, subjunctive, middle.

ἡ ἐγὼ καυχῶμαι, *that I may boast.* (2 Cor. xi. 16.)  
 ὅσα ἂν αἰτήσῃ, *whatsoever thou mayst ask.* (John xi. 22.)  
 ὃ ἂν αἰτήσῃται, *whatever she might ask.* (Matt. xiv. 7.)  
 ἐνδυσώμεθα, *let us put on.* (Rom. xiii. 12.)  
 τί ἐνδύσῃσθε, *what you shall put on.* (Matt. vi. 25.)  
 ἵνα αἰτήσωνται, *that they should ask for.* (Matt. xxvii. 20.)

## § 55. Adjectives not inflected like any of the preceding and of rare occurrence in the New Testament.

*Rem. a.* In Heb. vii. 3, and there only, we find ἀπάτωρ and ἀμήτωρ. Their inflection in classical Greek is like that of nouns of the third declension in -ωρ G. -ορος (§ 33 and *Rem. a*).

*Rem. b.* ἀρπαξ is inflected like nouns of the third declension with the G. ending γος (§ 27, *Rem. c*).

*Rem. c.* πένης is found only in the D. pl. πένησιν (1 Cor. ix. 9), and is inflected like nouns of the third declension with the G. in -ητος (§ 25 *Rem. b*).

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\* The T. R. reads προεφήτευσαν.

*Rem. d.* αὐτόχειρ is found only in the N. pl. (Acts xxvii. 19), and is inflected like χεῖρ (§ 33).

*Rem. e.* τετράπους is declinable in the masculine like ποῦς (§ 21), but in the N. T. occurs only in the neuter pl. τετράποδα G. -ων.

*Rem. f.* From νῆστις G. -ιος we have the A. pl. νήστεις in two passages (Matt. xv. 32, Mark viii. 8), but no other forms are found.

*Rem. g.* ἀρσην and ἀρρην are inflected like nouns of the third declension in -ην G. -ενος (§ 37, *Rem. a*).

*Rem. h.* μέλας (Rev. vi. 5, 12) has the A. sing. fem. μέλαιναν (Matt. v. 36), but no other forms are found.

*Rem. i.* ἐκών (1 Cor. ix. 17) has a feminine ἐκούσα (Rom. viii. 20) but no other forms. ἀκων (for ἀέκων = a privative and ἐκών) occurs once (1 Cor. ix. 17).

*Rem. j.* Ἑλληνίς and πατρις are feminine and inflected like nouns of the third declension in -ίς G. -ίδος (§ 24).

#### TRANSLATE

1. ἀγγελίᾳ χοίρων πολλῶν. (Matt. viii. 30.) 2. πολλοὶ τελῶναι καὶ ἁμαρτωλοί. (Matt. ix. 10.) 3. ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι. (Matt. ix. 37.) 4. ἔχων κτήματα πολλὰ. (Matt. xix. 22.) 5. μετὰ δυνάμεως καὶ δόξης πολλῆς. (Matt. xxiv. 30.) 6. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος. (Matt. xxv. 19.) 7. γυναῖκες πολλαί. (Matt. xxvii. 55.) 8. καὶ πολὺν πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν.\* (Mark iii. 7.) 9. πολλοὺς γὰρ ἐθεράπευσεν. (Mark iii. 10.) 10. ὅπου οὐκ εἶχεν γῆν πολλήν. (Mark iv. 5.)

## XXVII.

### § 56. Verbs in -ω, in the optative, passive and middle.

PRES. MID. εἰ βούλοιντο, *if he wished, or whether he was willing.* (Acts xxv. 20.)

AOR. PASS. πληθυνθείη, *may [it] be multiplied.* (1 Pet. i. 2.)

AOR. MID. εὐχαίμην ἂν, *I would pray, or I would [to God].* (Acts xxvi. 29.)

### § 57. The comparison of adjectives.

*Rem. a.* Most adjectives in -ος and -υς form their comparative and

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\* The T. R. reads ἠκολούθησαν.



superlative degrees by dropping *ς* and adding *τερος*, *-α*, *-ον* and *τατος*, *-η*, *-ον*.

*Rem. b.* When the penult is short, adjectives in *-ος* compared as above lengthen *ο* to *ω*. Thus in 1 Cor. i. 25 we find *σοφώτερον* and not *σοφότερον*.

*Rem. c.* Adjectives in *-ης* shorten *η* into *ε* and add *τερος*, *-α*, *-ον* and *-τατος*, *-η*, *-ον*.

*Rem. d.* Adjectives in *-ων* shorten *ω* into *ο* and add *εστερος*, *-α*, *-ον* and *εστατος*, *-η*, *-ον*.

*Rem. e.* *ταχύς* and *καλός* take the endings *ων* and *ιστος*, thus: *ταχύς*, *ταχίων*, *τάχιστος*; *καλός*, *καλλίων*, [*κάλλιστος*.]

*Rem. f.* The following are anomalous: —

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
<i>ἀγαθός</i> ,	{ <i>κρείττων</i> or <i>-σων</i> , <i>βελτίων</i> ,	<i>κράτιστος</i> .
<i>κακός</i> ,	{ <i>χείρων</i> , <i>ήττων</i> or <i>-σων</i> .	
<i>μέγας</i> ,	<i>μείζων</i> ,	<i>μέγιστος</i> .
<i>μικρός</i> ,	{ <i>μικρότερος</i> , <i>ἐλάττων</i> or <i>-σων</i> ,	<i>ἐλάχιστος</i> .
<i>πολύς</i> ,	{ <i>πλείων</i> , <i>π. πλείων</i> or <i>πλέον</i> ,	<i>πλείστος</i> .

*Rem. g.* *μειζότεραν* (3 John 4) is a double comparative, *ελαχιστοτέρω* (Eph. iii. 8) a comparative formed from a superlative.

*Rem. h.* From the adverbs *ἄνω*, *ἔσω*, *κάτω* are formed the comparative adjectives *ἀνώτερος*, *ἐσώτερος*, *κατώτερος*.

#### TRANSLATE

1. σὺ πίστιν ἔχεις, κἀγὼ<sup>1</sup> ἔργα ἔχω. (James ii. 18.) 2. ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ. (James ii. 23.) 3. μεμέρισται ὁ Χριστός; (1 Cor. i. 13.) 4. ὁ ἔχων<sup>2</sup> τὰ ἐπὶ πνεύματα τοῦ θεοῦ καὶ τοὺς ἐπὶ ἀστέρας. (Rev. iii. 1.) 5. ἔρχομαι ταχύ.<sup>3</sup> (Rev. iii. 11.) 6. ἀγαπήτοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. (1 John iv. 1.) 7. ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. (John iii. 18.) 8. καὶ πολλῶ<sup>4</sup> πλείους ἐπίστευσαν. (John iv. 41.) 9. τῷ σαββάτῳ<sup>5</sup> ἐθεράπευσεν ὁ Ἰησοῦς. (Luke xiii. 14.) 10. ἀστήρ γὰρ ἀστéρος<sup>6</sup> διαφέρει ἐν δόξῃ. (1 Cor. xv. 41.)

<sup>1</sup> κἀγὼ = καὶ ἐγώ.

<sup>2</sup> ὁ ἔχων, the [one] having, he who has.

<sup>3</sup> The neuter of adjectives is often used adverbially.

<sup>4</sup> See § 82, XVIII.

<sup>5</sup> See § 82, XXI.

<sup>6</sup> See § 82, II.

## XXVIII.

§ 58. Verbs in -ω, in the present, imperative, passive and middle.

ἐγείρου, *arise (thou)*. (Luke viii. 54.)

προσευχέσθω, *let him pray*. (James v. 13.)

ἐγείρεσθε, *arise (ye)*. (Matt. xxvi. 46.)

δοκιμαζέσθωσαν, *let [them] be proved*. (1 Tim. iii. 10.)

## § 59. Numerals.

*Rem. a.* Of the cardinal numbers those which are declined are the first four, inflected as below, and the even hundreds (excepting ἑκατόν, *one hundred*), which are inflected like plural adjectives in -οι, -αι, -α.

Masc.	Fem.	Neut.	Masc., Fem., and Neut.
N. εἷς, <i>one</i>	μία	ἓν	N. δύο, <i>two</i>
G. ενός	μιάς	ένός	G. δύο
D. ἐνί	μιά	ένί	D. δυοί(ν)
A. ἓνα	μίαν	ἓν	A. δύο

Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N. τρεῖς, <i>three</i>	τρία	N. τέσσαρες, <i>four</i>	τέσσαρα *
G. τριῶν	τριῶν	G. τεσσάρων	τεσσάρων
D. τρισί(ν)	τρισί(ν)	D. τέσσαρσι(ν)	τέσσαρσι(ν)
A. τρεῖς	τρία	A. τέσσαρας *	τέσσαρα *

*Rem. b.* The ordinal numbers end in -ος and are declined like adjectives in -ος, -η or -α, -ων.

## TRANSLATE

1. προσευχέσθω ἵνα διερμηνεύῃ. (1 Cor. xiv. 13.) 2. ἐγείρεσθε, ἄγωμεν. (Mark xiv. 42.) 3. ἡ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἡ ενός<sup>1</sup> ἀντίκειται<sup>2</sup> καὶ τοῦ ἑτέρου<sup>3</sup> καταφρονήσει. (Matt. vi. 24.) 4. πόσφ οὖν διαφέρει ἄνθρωπος προβάτου. (Matt. xii. 12.) 5. ἄνθρωπος εἶχεν δύο τέκνα. (Matt. xxi. 28.) 6. περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον. (Matt. xxiii. 15.) 7. ἐκ τῶν τεσσάρων ἀνέμων. (Matt. xxiv. 31.) 8. καὶ ἤκουσα φωνὴν μίαν<sup>4</sup> ἐκ τῶν τεσσάρων κεράτων

\* Tisch. reads τέσσερα and sometimes τέσσερας.

τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ. (Rev. ix. 13.) 9.  
 πόσους ἄρτους ἔχετε; (Matt. xv. 34.) 10. ἐπτά, καὶ ὀλίγα ἰχθύδια.  
 (Matt. xv. 34.)

<sup>1</sup> See § 82, III.

<sup>2</sup> Whenever in compounds, or from the juxtaposition of distinct words, a smooth mute comes before a vowel with a rough breathing, the aspirate unites with the consonant to form the corresponding rough mute. See p. 4, *Rem. c.*

<sup>3</sup> See § 82, VI.

<sup>4</sup> εἰς is sometimes best translated by the indefinite article.

## XXIX.

### § 60. Verbs in -ω, in the aorist, imperative, passive.

φυτεύθῃτι, *be (thou) planted.* (Luke xvii. 6.)

σταυρωθῆτω, *let him be crucified.* (Matt. xxvii. 22.)

συνάχθητε, *gather yourselves together.* (Rev. xix. 17.)

[βουλευθῆτωσαν, *let them be advised.*]

### § 61. The inflection of participles.

*Rem. a.* Those in -ος are inflected like adjectives in -ος, -η, or, -α, -ον.  
 § 45, *Rem. a, d.*

*Rem. b.* Those in -ων and -ους have their feminine in -ουσα and their neuter in -ον. The masculine and neuter are declined like ἄρχων (§ 29), except that the neuter is subject to the rule in § 19, *Rem. e.*

*Rem. c.* Those in -ας, -εις and -υς have their feminines in -ασα -εισα and -υσα and their neuters in -αν, -εν and -υν. The masculines and neuters have their G. in -αντος, -εντος and -υντος and are declined like ἄρχων (§ 29), except that the neuters are subject to the rule in § 19, *Rem. e.*

*Rem. d.* Those in -ως have their feminine in -υια and their neuter in -ος. The masculine and neuter have their G. in -οτος and are declined similarly to the nouns in §§ 24 and 22. The only instance, among participles, of non-conformity to § 10, *Rem. b*, is συνειδύης, Acts v. 2.

### TRANSLATE

1. ἀγρίσθητι. (Acts xxi. 24.) 2. διανοίχθητι.<sup>1</sup> (Mark vii. 34.) 3.  
 καὶ ἔδουσιν τὴν ψῆδην Μωυσέως δούλου τοῦ θεοῦ καὶ τὴν ψῆδην τοῦ ἁρνίου.  
 (Rev. xv. 3.) 4. καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης.

(Rev. xxi. 23.) 5. *μη κλαίε.* (Rev. v. 5.) 6. *καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν.* (Rev. xix. 6.) 7. *φοβήθητε τὸν θεόν.* (Rev. xiv. 7.) 8. *προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν.* (Rev. xiv. 7.) 9. *λύσον τοὺς τέσσαρας ἀγγέλους.* (Rev. ix. 14.) 10. *ἐξαλείψει<sup>2</sup> ὁ θεὸς πᾶν δάκρυον.* (Rev. vii. 17.)

<sup>1</sup> See § 34, Rem. a.

<sup>2</sup> See § 4, Rem. b.

### XXX.

#### § 62. Verbs in -ω, in the aorist, imperative, middle.

*νίψαι, wash (thou).* (Matt. vi. 17.)

*προσκαλεσάσθω, let him call for.* (James v. 14.)

*ἐνωτίσασθε, give (ye) ear to.* (Acts ii. 14.)

*προσευξάσθωσαν, let them pray.* (James v. 14.)

#### § 63. The personal pronouns.

Rem. a. There are, in strictness, but two personal pronouns in N. T. Greek, *ἐγώ, I*, and *σύ, thou*, the place of the third being supplied (in the oblique cases, but seldom in the nominative) by the intensive *αὐτός, self*.

Rem. b. *ἐγώ* and *σύ* are inflected as follows:—

	Sing.	Pl.		Sing.	Pl.
N.	ἐγώ	ἡμεῖς	N.	σύ	ὕμεῖς
G.	ἐμοῦ, μου	ἡμῶν	G.	σοῦ	ὕμῶν
D.	ἐμοί, μοί	ἡμῖν	D.	σοί	ὕμιν
A.	ἐμέ, μέ	ἡμᾶς	A.	σέ	ὕμᾶς

Rem. c. *αὐτός* has three terminations, -ος, -η, -ο, and is declined after the manner of adjectives in -ος, -η, -ον.

#### TRANSLATE

1. *ἀγιασθήτω τὸ ὄνομά σου.* (Matt. vi. 9.) 2. *τί ἐποίησέν σοι; πῶς ἡνοξέν σοι τοὺς ὀφθαλμούς;* (John ix. 26.) 3. *τί πάλιν θέλετε ἀκούειν;* (John ix. 27.) 4. *λέγουσιν τῷ τυφλῷ<sup>1</sup> πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ;* (John ix. 17.) 5. *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς;* (John ix. 34.) 6. *ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.* (John ix. 13.) 7. *καὶ ὑμεῖς τὴν αὐτὴν<sup>2</sup> ἔννοιαν ὀπίσασθε.*

(1 Peter iv. 1.) 8. ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. (John ix. 7.) 9. τί με λέγεις ἀγαθόν; (Luke xviii. 19.) 10. ἔτι ἐν σοὶ λείπει. (Luke xviii. 22.)

<sup>1</sup> Supply ἀπορώσῃ.

<sup>2</sup> αὐτός with the article has the force of 'the same.'

## XXXI.

§ 64. Verbs in -ω, in the perfect, imperative, passive and middle.

πεφίμωσο, be (thou) still. (Mark iv. 39.)

[πεπειράσθω, let it be tried. — Arist. Vesp. 1129.]

ἐβρώσθε, fare (ye) well. (Acts xv. 29.)

[βεβουλευέσθωσαν, or -σθων, let them deliberate.]

§ 65. The Reflexive pronouns.

*Rem. a.* These are three in number, ἐμυαυτοῦ, of myself, σεαυτοῦ, of thyself, and ἐαυτοῦ, of himself.

*Rem. b.* They are found only in the oblique cases, and in N. T. Greek the first two occur only in the masculine singular, the place of their plurals being supplied by the plural of ἐαυτοῦ.

*Rem. c.* ἐαυτοῦ has both masculine and feminine forms in both numbers. It is occasionally used for σεαυτοῦ.

*Rem. d.* The reflexives are declined (with the limitations above mentioned) like the intensive αὐτός (see § 63, *Rem. c.*).

§ 66. The reciprocal pronoun ἀλλήλων, of each other, of one another.

*Rem.* In the N. T. the only forms are pl. G. ἀλλήλων, D. ἀλλήλοις, A. ἀλλήλους.

§ 67. Possessive pronouns.

*Rem. a.* From the genitives of the personal pronouns are formed the possessive adjective pronouns ἐμός, -ή, -ον, mine, ἡμέτερος, -α, -ον, ours, σός, -ή, -όν, thine, ὑμέτερος, -α, -ον, yours.

*Rem. b.* They are inflected like adjectives in -ος, -η or -α, -ον.

## TRANSLATE

1. αὐτὸς<sup>1</sup> δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν<sup>2</sup> καμήλου καὶ ζώην δερματίνην περὶ τὴν ὁσφύν αὐτοῦ. (Matt. iii. 4.) 2. λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου. (John iv. 50.) 3. κἀγὼ εἰὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. (John xii. 32.) 4. κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν. (John xiv. 21.) 5. καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν. (John xvii. 19.) 6. προσέχετε οὖν ἑαυτοῖς. (Acts xx. 28.) 7. μισήσουσιν ἀλλήλους. (Matt. xxiv. 10.) 8. μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.) 9. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; (Rom. xiv. 10.) 10. ὁ ἐσθίων κυρίῳ ἐσθίει (Rom. xiv. 6.)

<sup>1</sup> Intensive, 'himself.'<sup>2</sup> From θρίξ.

## XXXII.

## § 68. Verbs in -ω, in the infinitive, passive and middle.

*Pres. Pass. (and Mid.)* θεραπεύεσθαι, to be cured. (Luke v. 15.)

*Aorist Pass.* πιστευθῆναι, to be intrusted with. (1 Thess. ii. 4.)

*Aorist Mid.* νίψασθαι, to wash. (John xiii. 10.)

*Perf. Pass. (and Mid.)* ἀπολελύσθαι, to have been released. (Acts xxvi. 32.)

## § 69. Demonstrative pronouns.

*Rem. a.* The principal ones are οὗτος, *this, this one*, and ἐκεῖνος, *that, that one*. The latter is declined like αὐτός (see § 63, *Rem. c*): the former has for its nominatives οὗτος, αὕτη, τοῦτο, and οὗτοι, αὗται, ταῦτα, the remaining forms all beginning with τ and being inflected regularly like αὐτός.

*Rem. b.* In like manner are declined τοσοῦτος, -αὕτη, -οὔτο, τοιούτος, -αὕτη, -οὔτο, τηλικούτος, -αὕτη, -οὔτο, and ἄλλος, -η, -ο.

## § 70. The relative pronoun ὅς.

*Rem.* Its forms in the N. sing. are ὅς, ἥ, ὅ, and it is inflected regularly like αὐτός.

## § 71. Interrogative and indefinite pronouns.

*Rem. a.* The interrogative τίς, neut. τί, and the indefinite pronoun of

the same form, are inflected like nouns of the third declension with the G. ending *ος* (see § 37), except that the neuters are subject to the rule in § 19, *Rem. e*.

*Rem. b.* The indefinite relative *ὅστις, ἥτις, ὃ τι, whoever, whatever*, (compounded of *ὅς* and *τίς*,) inflects both its component parts. In Matt. v. 25 occurs the secondary form *ὅτρου* in place of the regular *οὗτινος*.

*Rem. c.* The indefinite *δεῖνα, such a one*, is found only in Matt. xxvi. 18.

#### TRANSLATE

1. οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν. (Acts ii. 15.) 2. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν. (Acts viii. 13.) 3. ὁμοιωθήσεται \* ἀνδρὶ φρονίμῳ, ὅστις<sup>1</sup> ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. (Matt. vii. 24.) 4. πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζώθησεται. (Matt. xv. 13.) 5. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. (Mark xii. 31.) 6. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν. (Luke vi. 45.) 7. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. (Luke vii. 6.) 8. βλέπεις ταύτην τὴν γυναικα; (Luke vii. 44.) 9. τίμι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; (Luke vii. 31.) 10. ἡ ψατὸ μου<sup>2</sup> τίς. (Luke viii. 46.)

<sup>1</sup> In *ὅστις* it is implied that the man built upon the rock *because* he was prudent. Translate, "a man who, being prudent, built."

<sup>2</sup> See § 82, III.

### XXXIII.

§ 72. **Passive and middle participles of verbs in -ω, in the nominative singular masculine.**

*Pres. Pass.* (and *Mid.*) ἐλεγχόμενος, *being reproved*. (Luke iii. 19.)

*Aorist Pass.* ἀγισθεῖς, *having been purified*. (Acts xxi. 26.)

*Aorist Mid.* νιψάμενος, *having washed (myself)*. (John ix. 11.)

*Perf. Pass.* (and *Mid.*) πεπαιδευμένος, *having been educated*. (Acts xxii. 3.)

*Rem.* On the inflection of the passive and middle participles see § 61, *Rem. a, c*.

#### § 73. Contract verbs.

*Rem. a.* Verbs in -αω, -έω, and -όω are contracted in the present and

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\* Instead of *ὁμοιωθήσεται* the T. R. has *ὁμοιώσω αὐτόν*.

imperfect tenses, although there are a few exceptions to the rule. These contractions give rise to

ω from αω, αο, αου, εω, οω, οη,

φ from αοι,

α from αε, αη, αει (only in the infinitive active,)

φ from αει, αη,

ει from εει, εε,

ου from εο, εου, οε, οει, οο, οου,

η from αει, εη,

η from αει, εη,

οι from οει, οη, εοι, οοι.

Other contractions than these must be considered irregular.

*Rem. b.* The second person singular of the present indicative passive and middle sometimes ends in *σαι* instead of *η*.

#### TRANSLATE

1. καὶ καθὼς θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. (Luke vi. 31.) 2. τί δέ με καλεῖτε κύριε, κύριε, καὶ οὐ ποιεῖτε ὡς λέγω; (Luke vi. 46.) 3. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὑποκόδμησεν ἡμῖν. (Luke vii. 5.) 4. καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς<sup>1</sup> ἐν τῷ ὕψει αὐτοῦ. (James i. 9.) 5. ὑπόστρεφε εἰς τὸν οἶκόν σου. (Luke viii. 39.) 6. ἐν τῷ νόμῳ τί γέγραπται;<sup>2</sup> (Luke x. 26.) 7. πορεύου καὶ σὺ ποιεῖ ὁμοίως. (Luke x. 37.) 8. καὶ διελογίζετο ἐν ἑαυτῷ λέγων τί ποιήσω,<sup>3</sup> ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; (Luke xii. 17.) 9. ἐφοβοῦντο τὸν λαόν. (Mark xi. 32.) 10. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. (Mark xiv. 21.)

<sup>1</sup> When an attributive adjective stands after its noun, it regularly takes the article.

<sup>2</sup> See § 34, *Rem. a.*

<sup>3</sup> The subjunctive is used in deliberative questions.

## XXXIV.

### § 74. Liquid verbs.

*Rem. a.* Those are called liquid verbs which, ending in ω, have one of the liquids (λ, μ, ν, ρ) as the last letter of the root.

*Rem. b.* More than two hundred of these, including compounds, are



found in the N. T. The majority end in *ρω*, while there are very few in *-μω*.

*Rem. c.* As a rule, these verbs do not have the tense characteristic (*σ*) in the future and aorist active and middle.

*Rem. d.* If the vowel before the liquid is long, in the future it is shortened, the diphthongs *αι* and *ει* becoming *ᾱ* and *ε* respectively, and one *λ* in verbs in *-λλω* being dropped.

*Rem. e.* In the aorist active the vowel before the liquid is uniformly long. If in the future it has been shortened (*Rem. d.*), it is not always lengthened in the aorist to the form which it had in the present. The aorist and perfect passive and the perfect active retain the short vowel, although *ε* is often changed to *α* in verbs of two syllables.

*Rem. f.* In the future they are inflected like the present of contract verbs (see § 73), the ending *ω* having apparently come from *-εσω* through the intermediate *-εω*. The fut. indic. act. endings in full are *sing.* *ω, εἰς, εἶ, pl. οὔμεν, εἶτε, οὖσω*.

*Rem. g.* The aorists active and middle are inflected regularly, except as above indicated.

*Rem. h.* Liquid and mute (and occasionally pure) verbs form the third person plural (and sometimes other persons both singular and plural) of the perf. and plup. pass. and mid. periphrastically, by prefixing, or else affixing, the N. of the perf. pass. part. to the pres. and imperf. tenses respectively of the verb *εἰμί*: *e. g. γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι, certain women who had been healed.* (Luke viii. 2.) Cf. § 44, *Rem. a.* and § 46, *Rem. a.*

#### TRANSLATE

1. ἐπιμενῶ δὲ Ἐφέσῳ ἕως τῆς πεντηκοστῆς. (1 Cor. xvi. 8.) 2. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.<sup>1</sup> (Acts x. 48.) 3. ἐπεμείναμεν αὐτοῦ ἡμέρας<sup>1</sup> ἑπτά. (Acts xxi. 4.) 4. μέινετε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. (Matt. xxvi. 38.) 5. ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὥσεί μῆνας<sup>1</sup> τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. (Luke i. 56.) 6. μέινον μεθ' ἡμῶν. (Luke xxiv. 29.) 7. καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.<sup>1</sup> (John ii. 12.) 8. ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου. (John xv. 10.) 9. τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ. (Matt. iv. 6.) 10. ἡ ἐπαγγελία ἦν αὐτὸς ἐπηγγελιατο ἡμῖν. (1 John ii. 25.)

<sup>1</sup> See § 32, XXV.

## XXXV.

## § 75. Duplicate or "second" tenses.

*Rem. a.* Sometimes in addition to certain of the regular tenses, but usually instead of them, many verbs have secondary forms.

*Rem. b.* The second aorist active ends in *ov* and is inflected like the imperfect active (§ 3). A second aorist active in *-a* (called the Alexandrian aorist) is occasionally met with, and also the Alexandrian ending *oav* for *ov* in the third person plural of the imperfect and second aorist active.

*Rem. c.* The second aorist passive ends in *nv* and is inflected like the first aorist passive (§ 38).

*Rem. d.* The second aorist middle ends in *omv* and is inflected like the imperfect passive and middle (§ 32).

*Rem. e.* The second perfect active ends in *a* and is inflected like the first perfect active (§ 7).

*Rem. f.* The second pluperfect active ends in *ew* and is inflected like the first pluperfect active (§ 9).

*Rem. g.* The second future passive ends in *ησομαι* and is inflected like the first future passive (§ 34).

*Rem. h.* The other modes are formed regularly from the indicative, the second aorist active and middle following the analogy of the present active and middle.

*Rem. i.* The root to which the endings of the second tenses are affixed is frequently not the exact root of the present, but a simpler form. Thus the second aorist active of *φεύγω* is not *ἔφευγον* (which is the form of the imperfect) but *ἔφυγον* (Matt. xxvi. 56). Sometimes the roots are altogether unlike, as in *τρέχω* (1 Cor. ix. 26), 2 aor. *ἔδραμον* (Matt. xxviii. 8).

## TRANSLATE

1. πῶς φύγητε; (Matt. xxiii. 33.)
2. ἔφυγον ἀπὸ τοῦ μνημείου. (Mark xvi. 8.)
3. ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ. (Acts vii. 29.)
4. ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. (Matt. ii. 4.)
5. πυνθόμενος ὅτι ἀπὸ Κιλικίας. (Acts xxiii. 34.)
6. ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. (Matt. xxviii. 8.)
7. ἔτρεχον δὲ οἱ δύο ὁμοῦ. (John xx. 4.)
8. ἀπαγγεῖλατέ μοι. (Matt. ii. 8.)
9. ἀπήγγειλαν

πάντα. (Matt. viii. 33.) 10. ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους  
τούτους πρὸς τὸν Παῦλον. (Acts xvi. 36.)

<sup>1</sup> Supply in translation 'he was.'

<sup>2</sup> See *Rem. 4*.

## XXXVI.

### § 76. Verbs in -μι.

*Rem. a.* About one hundred of the N. T. verbs end in *μι*, a very large proportion of which, however, are compounds, many of them of rare occurrence.

*Rem. b.* Their stems end either in *η*, *υ*, or (in a single instance) *ω*, lengthened from *ε* or *α*, *υ* and *ο*, which are preserved in many of the forms.

*Rem. c.* *δίδωμι* and several verbs in *-ημι* have a reduplicated stem in the present and imperfect.

*Rem. d.* In the present, imperfect, and second aorist, the inflection of verbs in *-μι* is generally anomalous, chiefly from the absence of connecting vowels in the endings. Thus we have *ἔθεντο* (Acts v. 18) and not *ἐθέοντο* as the 2 aor. mid. of *τίθημι*. Such forms of these tenses as occur in the New Testament are given in the following sections.

*Rem. e.* Some verbs in *-ω* form the second aorist after the analogy of verbs in *-μι*.

### § 77. Forms of the verb *δίδωμι* (root *δο*), *to give*.\*

#### ACTIVE.

*Pres.* Indic. sing. 1 *δίδωμι* (also *διδῶ*), 2 *δίδως*, 3 *δίδωσι*, pl. 3 *διδάσκω*; Subj. sing. 3 *διδῷ*, pl. 3 *διδῶσι*; Imp. sing. 2 *δίδου*, 3 *διδότω*, pl. 2 *διδότε*; Inf. *διδόναι*; Part. *διδούς* (neut. *διδούν* in some MSS.).

*Imperf.* Indic. sing. 1 *ἐδίδουν*, 3 *ἐδίδου*, pl. 3 *ἐδίδουσαν* (in composition *ἐδίδουν*).

*Aor. II.* Indic. pl. 3 *ἔδοσαν*; Subj. sing. 1 *δῶ*, 2 *δῶς*, 3 *δῶ* and *δοί*, pl. 1 *δῶμεν*, 2 *δῶτε*, 3 *δῶσι*; Imp. sing. 2 *δός*, 3 *δότη*, pl. 2 *δότε*; Inf. *δοῦναι*; Part. *δούς*.

\* In the forms given in this and succeeding sections, the prepositions of compound verbs are for the most part omitted. The numerals 1, 2, 3, indicate persons.

## MIDDLE AND PASSIVE.

*Pres. Indic. sing.* 3 δίδεται, pl. 1 διδόμεθα; *Inf.* δίδοσθαι; *Part.* διδόμενος.

*Imperf. Indic. sing.* 3 ἐδίδετο and ἐδίδοτο.

## MIDDLE.

*Aor. II. Indic. sing.* 3 ἔδετο and ἔδοτο, pl. 2-ἐδοσθε, 3 ἔδοντο.

*Rem.* The peculiar form δῶν or δῶν is *Act. Aor. II. 3 sing. Subj.* for δῶ or *Opt.* for δόη according as editors place the ι subscript.

## TRANSLATE

1. ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. (Matt. v. 31.)
2. μὴ δώτε τὸ ἅγιον τοῖς κυσί. (Matt. vii. 6.)
3. θωρεᾶν δότε. (Matt. x. 8.)
4. λέγουσιν αὐτῷ τί οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι; \* (Matt. xix. 7.)
5. δῶμεν ἢ μὴ δῶμεν; (Mark xii. 14.)
6. δὸς τοῦτ' ἄπο. (Luke xiv. 9.)
7. οὐδεὶς ἐδίδου αὐτῷ. (Luke xv. 16.)
8. ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. (John vi. 32.)
9. ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ. (John vi. 33.)
10. ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου. (Heb. ii. 12.)

## XXXVII.

## § 78. Forms of verbs in -ημι.

1. ἵστημι (root στα), to place or station; *Aor. 2, to stand.*

## ACTIVE.

*Pres. Indic. sing.* 1 ἵστημι, 3 ἵστησι and ἱστᾶ; *Subj. pl.* 1 ἱστώμεν; *Inf.* ἱστάναι; *Part.* ἱστάς and ἱστῶν.

*Aor. II. Indic. sing.* 3 ἔστη, pl. 1 ἔστημεν, 2 ἔστητε, 3 ἔστησαν; *Subj. sing.* 3 στῆ, pl. 2 στῆτε, 3 στῶσι; *Imp. sing.* 2 στῆθι (and στα in composition), 3 στῆτω, pl. 2 στῆτε; *Inf.* στῆναι; *Part.* στάς.

## MIDDLE AND PASSIVE.

*Pres. Indic. sing.* 3 ἵσταται, pl. 3 ἵστανται; *Imp. sing.* 2 ἵτασο; *Inf.* ἵτασθαι; *Part.* ἱτάμενος.

*Imperf. Indic. sing.* 3 ἵτατο, pl. 3 ἵσαντο.

\* The T. R. adds αὐτῇ.

2. τίθημι (root *θε*), to put.

## ACTIVE.

*Pres. Indic. sing.* 1 τίθημι, 3 τίθησι, *pl.* 1 τίθεμεν, 3 τίθεσσι; *Imp. sing.* 2 τίθει, 3 τίθέτω; *Inf.* τίθεναι; *part.* τίθεις.

*Imperf. Indic. sing.* 1 ἐτίθουν, 3 ἐτίθει, *pl.* 3 ἐτίθεσαν, ἐτίθουν.

*Aor. II. Subj. sing.* 1 θῶ, 2 θῆς, 3 θῇ, *pl.* 3 θῶσι; *Imp. sing.* 2 θέε; *Inf.* θεῖναι; *Part.* θεῖς.

## MIDDLE AND PASSIVE.

*Pres. Indic. sing.* 1 τίθεμαι, 3 τίθεται, *pl.* 2 τίθεσθε; *Imp. pl.* 3 τιθέσθωσαν; *Inf.* τίθεσθαι; *Part.* τιθέμενος.

*Imperf. Indic. sing.* 3 ἐτίθετο, *pl.* 3 ἐτίθεντο.

*Plup. Indic. pl.* 3 ἐτέθευντο.

## MIDDLE.

*Aor. II. Indic. sing.* 1 ἐθέμην, 2 ἐθευ, 3 ἐθετο, *pl.* 2 ἐθεσθε, 3 ἐθεντο; *Subj. pl.* 1 θώμεθα; *Imp. sing.* 2 θοῦ, *pl.* 2 θέσθε; *Inf.* θέσθαι; *Part.* θέμενος.

## TRANSLATE .

1. ἐξίσταντο δὲ πάντες. (Acts ii. 12.)
2. ἔλεγον γὰρ ὅτι ἐξέστη. (Mark iii. 21.)
3. ἀνέστη τὸ κοράσιον καὶ περιεπάτει. (Mark v. 42.)
4. πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον<sup>1</sup> τὸν θεόν σου. (Matt. iv. 7.)
5. δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα<sup>2</sup> ἐν τῷ νόμῳ Μωυσέως καὶ προφήταις<sup>3</sup> καὶ ψαλμοῖς<sup>4</sup> περὶ ἐμοῦ. (Luke xxiv. 44.)
6. ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου<sup>4</sup> συνεφώνησάς<sup>5</sup> μοι; (Matt. xx. 13.)
7. συναλῶν<sup>6</sup> πρὸς ἀλλήλους. (Luke iv. 36.)
8. καγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν. (Luke xxii. 29.)
9. ἔτι αὐτοῦ λαλοῦντος<sup>7</sup> ἔρχεται τις παρὰ τοῦ ἀρχιυναγώγου. (Luke viii. 49.)
10. μὴ φόβου, ἀλλὰ λάλει καὶ μὴ σιωπῆσης. (Acts xviii. 9.)

<sup>1</sup> Proper names, when followed by a noun in apposition, do not take the article; and κύριος is here used as a proper name.

<sup>2</sup> A labial (π, β, φ) before μ is changed into ν.

<sup>3</sup> Usually only the first of two or more nouns connected by καὶ and naturally grouped together has the article, when they agree in gender and number; but if they differ in number, the article is very rarely omitted. In the present passage it may therefore be considered doubtful whether we should translate 'the prophets and the psalms' or 'prophets and psalms.'

<sup>4</sup> See § 82, X.

<sup>5</sup> ν is changed into μ before π, β, φ, but reappears whenever a vowel is interposed.

<sup>6</sup> ν before another liquid is changed into that liquid, reappearing when a vowel is interposed.

<sup>7</sup> See § 82, XL

## XXXVIII.

## § 79. Forms of verbs in -ημι, continued.

## 3. ἵημι, to send.

## ACTIVE.

*Pres.* Indic. sing. 1 ἵημι, 3 ἵησι, pl. 1 ἵεμεν and ἵομεν, 2 ἵετε, 3 ἱᾶσι and ἱοῦσι or ἱοῦσιν; Subj. pl. 3 ἱῶσι; *Imp.* sing. 3 ἵετω, pl. 2 ἵετε; *Inf.* ἵεναι; *Part.* ἱείς and ἱών or ἱών.

*Imperf.* Indic. sing. 3 ἵεν.

*Aor. II.* Subj. sing. 1 ὦ, 3 ῆ, pl. 1 ὦμεν, 2 ῆτε, 3 ὦσι; *Imp.* sing. 2 ἕς, pl. 2 ἕτε; *Inf.* εἶναι; *Part.* εἶς.

## MIDDLE AND PASSIVE.

*Pres.* Indic. sing. 3 ἵεται, pl. 3 ἵενται (ἱονται in the Cambridge MS.); *Part.* ἱέμενος.

*Perf.* Indic. pl. 3 ἕωνται.

## 4. φημί, to say.

## ACTIVE.

*Pres.* Indic. sing. 1 φημί, 3 φησί, pl. 3 φασί.

*Imperf.* Indic. sing. 3 ἔφη.

## 5. πύμπρημι, to burn.

MIDDLE AND PASSIVE. — *Pres.* *Inf.* πύμπρασθαι.

## 6. δύνημι, to profit.

MIDDLE. — *Aor. II.* Opt. sing. 1 δύναιμην.

## 7. δύναμαι,\* to be able.

*Pres.* Indic. sing. 1 δύναμαι, 2 δύνασαι, δύνη, 3 δύναιται, pl. 1 δυνάμεθα, 2 δύνασθε, 3 δύνανται; Subj. sing. 3 δύνηται, pl. 3 δύνωνται; Opt. sing. 1 δυναιμην, pl. 3 δύναιντο; *Inf.* δύνασθαι; *Part.* δυνάμενος.

*Imperf.* Indic. sing. 3 ἠδύνατο, pl. 2 ἠδύνασθε, 3 ἠδύναντο.†

## 8. ἐπίσταμαι,\* to know, understand.

*Pres.* Indic. sing. 1 ἐπίσταμαι, 3 ἐπίσταται, pl. 2 ἐπίστασθε, 3 ἐπίστανται; *Part.* ἐπιστάμενος.

\* Deponent.

† A few verbs have η instead of ε for their augment in the imperfect and aorist.

## TRANSLATE

1. ἀκούετε καὶ συνίετε. (Matt. xv. 10.) 2. οὐπω νοεῖτε οὐδὲ συνίετε; (Mark viii. 17.) 3. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι<sup>1</sup> τὰς γράφας. (Luke xxiv. 45.) 4. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου. (Matt. xiv. 8.) 5. οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι. (Matt. xxvi. 61.) 6. καθὼς φασὶν τινες. (Rom. iii. 8.) 7. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. (Matt. iii. 9.) 8. λέγουσιν αὐτῷ Δυνάμεθα. (Matt. xx. 22.) 9. ὅσον χρόνον ἔχουσιν τὸν νυμφῖον μετ' αὐτῶν, οὐ δύναται νηστεύειν. (Mark ii. 19.) 10. καὶ ἐφοβήθησαν φόβον μέγαν.<sup>2</sup> (Mark iv. 41.)

<sup>1</sup> See § 82, XII<sup>2</sup> See § 82, XXIII

## XXXIX.

## § 80. Forms of verbs in -νυμι.

## 1. δείκνυμι, to show.

## ACTIVE.

Pres. Indic. sing. 1 δείκνυμι, 3 δείκνυσι; Part. δεικνύς.

## MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 δέικνυνται; Inf. δεικνυσθαι; Part. δεικνόμενος.

## 2. ἀμφιέννυμι, to put on, to clothe.

ACTIVE. — Pres. Indic. sing. 3 ἀμφιέννυσι.

## 3. ὑποζώννυμι, to undergird.

ACTIVE. — Pres. Part. ὑποζωννύς.

## 4. ἀπόλλυμι, to destroy.

## MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 ἀπόλλυμαι, 3 ἀπόλλυται, pl. 1 ἀπολλύμεθα; Part. ἀπολλόμενος.

(Mid. Aor. II. ὠλόμην, regular.)

## 5. ῥήγνυμι, to break.

## MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 ῥήγνυνται. Imperf. Indic. sing. 3 ἑρῥήγνυτο.

6. *δύμ, to sink, go down* : pres. in actual use, *δύνω*.

ACTIVE. — Aor. II. sing. 3 *ἔδν*.

7. *κρεμάννυμι, to hang up*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *κρέμαται*, pl. 3 *κρέμνται* ; Part. *κρεμάμενος*, — following the analogy of verbs in *-ημι*.

Imperf. Indic. sing. 3 *ἐκρέματο*, ἐκρέμετο.

8. *σβέννυμι, to quench*.

ACTIVE.

Pres. Imp. pl. 2 *σβέννυτε*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *σβέννυται*, pl. 3 *σβέννυται*.

9. *συναμίγνυμι, to mix up with*.

MIDDLE AND PASSIVE.

Pres. Imp. pl. 2 *συναμίγνυσθε* ; Inf. *συναμίγνυσθαι*.

10. *ῥαίνωμι, to swear*.

ACTIVE. — Pres. Inf. *ῥαίνουαι*.

### §81. Inflection of the verbs *εἰμί, to be*, and *εἶμι, to go*.

1. *εἰμί*.

Pres. Ind. sing. 1 *εἰμι*, 2 *εἶ*, 3 *ἐστί*, pl. 1 *ἐσμέν*, 2 *ἐστέ*, 3 *εἰσι* ; Subj. sing. 1 *ᾶ*, 2 *ῆς*, 3 *ῆ*, pl. 1 *ᾶμεν*, 2 *ῆτε*, 3 *ᾶσι* ; Opt. sing. 2 *εἴης*, 3 *εἴη* ; Imp. sing. 2 *ἴσθι*, 3 *ἴστω*, ἦτω, pl. 3 *ἴστωσαν* ; Inf. *εἶναι* ; Part. *ὢν*.

Imperf. Indic. sing. 1 *ἦμην*, 2 *ῆς*, ῆσθα, 3 *ῆν*, pl. 1 *ἦμεν*, ἦμεθα, 2 *ῆτε*, 3 *ῆσαν*.

Fut. Indic. sing. 1 *ἔσομαι*, 2 *ἔσῃ*, 3 *ἔσται*, pl. 1 *ἐσόμεθα*, 2 *ἔσεσθε*, 3 *ἔσονται* ; Inf. *ἔσεσθαι* ; Part. *ἐσόμενος*.

2. *εἶμι* (in the N. T. found only in composition).

Pres. Indic. pl. 3 *τασι* ; Imp. sing. 2 *ἴθι* in the Vatican MS. ; Inf. *ἰέναι* ; Part. *ἰών*.

Imperf. Indic. sing. 3 *ῆει*, pl. 3 *ῆσαν*.

### TRANSLATE

1. *μὴ συσχηματίζεσθε<sup>1</sup> τῷ αἰῶνι τούτῳ*. (Rom. xii. 2.) 2. *πάντα γὰρ ὑμῶν<sup>2</sup> ἐστίν.<sup>3</sup>* (1 Cor. iii. 21.) 3. *καὶ οὐκ ἐστὲ ἐαυτῶν.<sup>3</sup>* (1 Cor. vi. 19.) 4. *τίνος τῶν ἐπὶ ταῖς ἕξται γενῆς* ; (Matt. xxii. 28.) 5. *εἰ δέ τις*



πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.<sup>3</sup> (Rom. viii. 9.) 6. ἠκούσατε τῆς βλασφημίας· <sup>4</sup> τί ὑμῖν φαίνεται; (Mark. xiv. 64.) 7. σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; (Mark. xv. 2.) 8. οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. (Matt. xvii. 5.) 9. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀντὶ τοῦ ἴδιον ἐφίλει.<sup>5</sup> (John xv. 19.) 10. ἐξέδυσαν αὐτὸν τὴν χλαμύδα.<sup>6</sup> (Matt. xxvii. 31.)

<sup>1</sup> When σύν in composition is followed by ζ or by σ and another consonant, it may either retain its full form or be shortened to συ.

<sup>2</sup> See § 82, IV.

<sup>4</sup> See § 82, V.

<sup>6</sup> See § 82, XXIV.

<sup>3</sup> See § 82, I.

<sup>5</sup> See § 3, Rem. a.

## XL.

### § 82. Rules of Syntax.

- I. A neuter plural may be the subject of a singular verb.
- II. Verbs implying separation and source are followed by the genitive.
- III. All words expressing or implying a part or action upon a part of anything are followed by a genitive of the whole.
- IV. The genitive (and sometimes the dative) is used to denote possession.
- V. Verbs of sense, except those of sight, may govern the genitive.
- VI. Many verbs denoting operations of the mind govern the genitive.
- VII. Verbs of accusing, convicting, *etc.*, are followed by a genitive of the person and an accusative of the crime.
- VIII. Certain verbs implying a noun govern the genitive.
- IX. Words signifying plenty and want are followed by the genitive.
- X. The price of a thing is put in the genitive.
- XI. A noun or a pronoun and a participle may stand in the genitive, to denote the time or some other circumstance of an action. This is called the *genitive absolute*.
- XII. The genitive of the neuter article with an infinitive is often used to denote purpose.
- XIII. The comparative degree usually governs the genitive, except when followed by ᾧ.
- XIV. The instrument with which and the means by which anything is done are put in the dative.

XV. A noun used to denote the mode or manner of an action is put in the dative, with or without a preposition.

XVI. The dative is used to denote that with reference to which, in accordance with which, or on account of which, something is or takes place.

XVII. Words denoting likeness or similarity are followed by the dative.

XVIII. The dative is used with comparatives and verbs implying comparison, to indicate to what extent one thing exceeds or falls short of another.

XIX. Verbs signifying to contend with, to use, and sometimes those of participating in, are followed by the dative.

XX. The dative is sometimes used after passive verbs to denote the agent.

XXI. The dative (very rarely the genitive) is used to denote the time at which (sometimes during which) a thing takes place, and occasionally the place where.

XXII. An accusative case may be the subject of an infinitive.

XXIII. Many verbs are followed by an accusative of kindred signification.

XXIV. Some verbs take two accusatives, one of the person and the other of the thing.

XXV. Duration of time and extent of space are put in the accusative.

#### TRANSLATE

1. βούλομαι ὅν προσεύχεσθαι τοὺς ἄνδρας<sup>1</sup> ἐν παντὶ τόπῳ. (1 Tim. ii. 8.) 2. καὶ κατηγοροῦν αὐτοῦ<sup>2</sup> οἱ ἀρχιερεῖς πολλὰ.<sup>3</sup> (Mark xv. 3.) 3. Γαλιλῶνος<sup>4</sup> δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας<sup>5</sup> κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ. (Acts xviii. 12.) 4. ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς<sup>6</sup> ὑμῶν. (Acts v. 28.) 5. ἐσφραγίσθητε τῷ πνεύματι<sup>7</sup> τῆς ἐπαγγελίας τῷ ἁγίῳ. (Eph. 1. 13) 6. πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ<sup>8</sup> κατασχύνει τὴν κεφαλὴν ἑαυτῆς. (1 Cor. xi. 5.) 7. εἰ γὰρ καὶ τῇ σαρκὶ<sup>9</sup> ἄπειμι ἀλλὰ τῷ πνεύματι<sup>10</sup> σὺν ὑμῖν εἰμί. (Col. ii. 5.) 8. ὅμοιοι αὐτῷ<sup>11</sup> ἐσόμεθα. (1 John iii. 2.) 9. ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ<sup>12</sup> ταύτῃ. (1 Cor. ix. 12.) 10. εὐρέθην<sup>13</sup> τοῖς<sup>14</sup> ἐμὲ μὴ ζητοῦσιν. (Rom. x. 20.)

<sup>1</sup> Rule XXII.

<sup>2</sup> Rule VII.

<sup>3</sup> Rule XI.

<sup>4</sup> Rule VIII.

<sup>5</sup> Rule IX.

<sup>6</sup> Rule XIV.

<sup>7</sup> Rule XV.

<sup>8</sup> Rule XVI.

<sup>9</sup> Rule XVII.

<sup>10</sup> Rule XIX.

<sup>11</sup> Aor. I. pass. of εὐρίσκω, an irregular verb.

<sup>12</sup> Rule XX.

## VOCABULARY.

### A.

**Ἀαρών**, ὁ, Aaron.  
**Ἀβραάμ**, ὁ, Abraham.  
**ἄβυσσος**, ου, ἡ, an abyss.  
**ἀγαθός**, ἡ, ὁν, *adj.*, good.  
**ἀγαπάω**, to love.  
**ἀγάπη**, ης, ἡ, love.  
**ἀγαπητός**, ἡ, ὁν, *adj.*, beloved.  
**ἄγγελος**, ου, ὁ, a messenger, an angel.  
**ἀγέλη**, ης, ἡ, a herd.  
**ἀγάζω**, to make clean or holy, to hallow.  
**ἅγιος**, ια, ιον, *adj.*, holy.  
**ἁγνίζω**, to purify.  
**ἀγοράζω**, to buy.  
**Ἀγρίππας**, α, ὁ, Agrippa.  
**ἄγω**, to lead, to bring, to go.  
**ἀδελφή**, ης, ἡ, a sister.  
**ἀδελφός**, οὔ, ὁ, a brother.  
**ἀδικέω**, to do injustice, to hurt, to harm.  
**ᾄδω**, to sing.  
**ἀεί**, *adv.*, ever, always.  
**αἶρ**, ἀέρος, ὁ, air.  
**αἰδώς**, ὅς, οὗς, ἡ, modesty, reverence.  
**αἰτέω**, to ask, to ask for.  
**αἰών**, ὧνος, ὁ, an age ; ὁ αἰών, the age, the world.  
**ἀκατακάλυπτος**, ὁ, ἡ, *adj.*, unveiled, uncovered.  
**ἀκολουθεῖν**, to follow.  
**ἀκούω**, to hear.  
**ἀληθεία**, ας, ἡ, truth.  
**ἀληθινός**, ἡ, ὁν, *adj.*, true.  
**ἀλλά** (an adversative particle, stronger than *δέ*), but, yet.

**ἄλλήλων**, of one another.  
**ἄλων**, ὧνος, ἡ, a threshing-floor.  
**ἁμαρτία**, ας, ἡ, sin.  
**ἁμαρτωλός**, οὔ, ὁ, ἡ, *adj.*, sinful, *subst.*, a sinner.  
**ἀμπελῶν**, ὧνος, ὁ, a vineyard.  
**ἄν**, a particle usually calling for no translation, but serving to give an air of uncertainty or indefiniteness to the words with which it is connected. It may sometimes be rendered "perchance." After relative pronouns it is equivalent to the English termination *-ever*, *e. g.* *ὅς ἄν, whoever* : with verbs, it is often equivalent to the auxiliary *would*.  
**ἀναβαίνειν**, to go up.  
**ἀνάγω**, to lead up ; *mid.* and *pass.*, to set sail.  
**ἀνακρίνω**, to examine.  
**ἀναχωρέω**, to go back, to withdraw.  
**ἄνεμος**, ου, ὁ, wind.  
**ἀνέχομαι**, to bear with.  
**ἀνὴρ**, ἀνδρός, ὁ, a man, a husband.  
**ἄνθρωπος**, ου, ὁ, a human being, a man.  
**ἀνθυπατεύω**, to be proconsul.  
**ἀνθύπατος**, ου, ὁ, a proconsul.  
**ἀνίστημι**, to raise up ; *aor.* 2, to rise up.  
**ἀνοίγω**, to open.  
**ἀντέχομαι**, to cleave to.  
**ἀντί** (with *gen.*), over against, in exchange for, for.  
**ἀντιπύπτω**, to resist.  
**ἀπαγγέλλω**, to announce, to tell, to report.

ἀπάγω, to strangle (to death).  
 ἀπαμ, to be absent.  
 ἀπέναντι, *adv.*, in the presence of.  
 ἀπιστος, *ov, adj.*, without faith, unbelieving.  
 ἀπό (with gen.), from.  
 Ἀπολλῶς, ὦ, ὁ, Apollos.  
 ἀπολύω, to free from, to free one's self from, to put away.  
 ἀπονίπτω, to wash off, to wash.  
 ἀποστάσιον, *ov, τό*, a divorce, a bill of divorce.  
 ἀπόστολος, *ov, ὁ*, an apostle.  
 ἄπτω, to touch.  
 ἀρνίον, *ov, τό*, a lamb.  
 ἄρτι, *adv.*, now, just now.  
 ἄρτος, *ov, ὁ*, a loaf of bread, bread, food.  
 ἀρχιερεύς, ἑως, ὁ, a chief priest.  
 ἀρχισυνάγωγος, *ov, ὁ*, a ruler of a synagogue.  
 ἀρχομαι, to begin.  
 ἀρχων, ὁ, a ruler.  
 ἀστήρ, ἑρος, ὁ, a star.  
 ἄστρον, *ov, τό*, a star.  
 αὐτός, ἡ, ὁ, self; *in oblique cases*, him, her, it.  
 αὐτοῦ, *adv.*, there.  
 ἀφορίζω, to separate.  
 ἄφρων, *ov, adj.*, senseless, foolish.  
 Ἀχαῖα, *as, ἡ*, Achaia.

## B.

βάθος, *eos, ov, τό*, depth.  
 βάλλω, to cast, to put, to pour.  
 βαρέω, to weigh down.  
 Βαρνάβας, *a, ὁ*, Barnabas.  
 βασανίζω, to torment.  
 βασιλεία, *as, ἡ*, a reign, a kingdom.  
 βασιλεύς, ἑως, ὁ, a king.  
 βασιλεύω, to reign.  
 βιβλίον, *ov, τό*, a writing.  
 βλασφημέω, to blaspheme.  
 βλασφημία, *as, ἡ*, blasphemy.

βλέπω, to look, to see.  
 βότρυς, *ov, ὁ*, a bunch of grapes.  
 βούλομαι, to will, wish, desire.  
 βοῦς, οὓς, ὁ, ἡ, an ox or cow.  
 βραδύς, εἶα, ὁ, *adj.*, slow.  
 βροντή, ἡς, ἡ, thunder.  
 βρυγμός, οὖ, ὁ, a gnashing (of the teeth).  
 βρύχω, to gnash (the teeth).  
 βρώμα, *atos, τό*, food.  
 βρώσις, *ews, ἡ*, food.

## Γ.

γάλα, *akos, τό*, milk.  
 Γαλιλαία, *as, ἡ*, Galilee.  
 Γαλλίων, *uvos, ὁ*, Gallio.  
 γαμέω, to marry.  
 γάρ, *conj.*, for.  
 γαστήρ, τέρος, τρός, ἡ, the belly.  
 γενεά, ἄς, ἡ, a generation.  
 γεννᾶω, to beget, to bring forth;  
*pass.*, to be born.  
 γῆ, γῆς, ἡ, land, earth.  
 γῆρας, *as, ως, τό*, old age.  
 γίνομαι, to become, to be.  
 γλῶσσα, ἡς, ἡ, the tongue.  
 γόνυ, γόνατος, τό, the knee.  
 γραμματεὺς, ἑως, ὁ, a scribe.  
 γραφή, ἡς, ἡ, a writing, a scripture.  
 γράφω, to write.  
 γρηγορέω, to watch.  
 γυνή, γυναικός, ἡ, a woman, a wife.  
 γυνὴ χήρα, a widow-woman, a widow.

## Δ.

δάκρυον, *ov, τό*, a tear.  
 δέ, *conj.*, but, and; δὲ καὶ (emphatic), and also.  
 δεῖ, it is necessary, it must be.  
 δένδρον, *ov, τό*, a tree.  
 δερμάτινος, *η, ov, adj.*, leathern.  
 δεσμοφύλαξ, *akos, ὁ*, a jailer.  
 δεσπότης, *ov, ὁ*, a master.  
 δέχομαι, to receive.  
 δηνάριον, *lou, τό*, a denarius.

- διὰ (with gen. and acc.), through, during, in, on account of.  
 διαλέγομαι, to discourse.  
 διαλογίζομαι, to reason.  
 διανοίγω, to open.  
 διαστρέφω, to turn away (any one).  
 διατίθημι, to appoint, to assign.  
 διαφέρω, to differ from, to be worth more than.  
 διδάσκω, to teach.  
 διδαχή, ἡ, teaching.  
 δίδωμι, to give.  
 διερμηνεύω, to interpret.  
 δικαιοσύνη, ης, ἡ, justice, righteousness.  
 διορύσσω, to dig through, to break through.  
 Διοτρεφής, εὖος, οὖς, ὁ, Diotrephe.  
 διώκω, to pursue, to persecute.  
 δοκιμάζω, to consider worth, to try, to test.  
 δόξα, ης, ἡ, glory.  
 δοξάζω, to give glory to, to glorify.  
 δουλεύω, to serve, to be in servitude.  
 δούλος, ου, ὁ, a servant.  
 δράκων, οντος, ὁ, a dragon.  
 δύναμαι, to be able.  
 δύναμις, εως, ἡ, power, might, strength.  
 δύο, two.  
 δωρεάν, *adv.*, gratuitously, freely.
- Ε.**
- εἰ (εἰ and εἴ), if, if perchance.  
 ἐαυτοῦ, of himself.  
 ἐγείρω, to raise up; *mid.*, to arise.  
 ἐγκόπτω, to hinder.  
 ἐγώ, I.  
 ἔθνος, οὖς, τό, a nation.  
 εἰ, *conj.*, if; εἰ μή, except.  
 εἰμί, to be.  
 εἰς (with acc.), to, into, in, for, at.  
 εἰς, μία, ἓν, one.  
 ἐκ (with gen.), from, because of, on account of; before a vowel, ἐξ.  
 ἐκδύω, to strip.  
 ἐκεῖ, *adv.*, there.  
 ἐκπαράζω, to make trial of, to tempt.  
 ἐκπίπτω, to fail.  
 ἐκριζώω, to root up.  
 ἐλάσσω or -ττων, *ον, adj.* (comparative of μικρός), less, younger.  
 ἐλκύω, to draw.  
 Ἑλλάς, ἁδος, ἡ, Hellas, Greece.  
 ἐλπίς, ἰδος, ἡ, hope.  
 ἐμαντοῦ, of myself.  
 ἐμβλέπω, to look at, to consider; (with or without εἰς).  
 ἐμπροσθεν, *adv. and prep.*, before.  
 ἐμφανίζω, to manifest.  
 ἐν (with dat.), in, by, among.  
 ἐνδυμα, ατος, τό, clothing.  
 ἐνεκεν (with gen.), on account of, for the sake of.  
 ἐννοία, ας, ἡ, thought, purpose.  
 ἐντέλλομαι, *ful.* τελοῦμαι, to command.  
 ἐντολή, ἡς, ἡ, a command.  
 ἐνώπιον (with gen.), in the presence of, before.  
 ἐξαλείφω, to blot out, to wipe away.  
 ἐξίστημι, to astonish; *mid.* and *aor.* 2 *act.*, to be astonished, to be beside one's self.  
 ἐξουσία, ας, ἡ, power, authority, right.  
 ἐξωθεν, *adv.*, from without. τὸ ἐξωθεν, the outside.  
 ἐπαγγέλλω, ας, ἡ, a promise.  
 ἐπαγγέλλομαι, to promise.  
 ἐπὶ (with gen., dat. and acc.), on, upon, towards, at, before (*i. e.* into the presence of).  
 ἐπιθεσις, εως, ἡ, a placing on, a laying on.  
 ἐπιμένω, *ful.* μενῶ, to remain.  
 ἐπιστρέφω, to turn towards, to turn.  
 ἐπωνομάζω, to name.  
 ἐπτά, seven.  
 ἐργάτης, ου, ὁ, a workman, a laborer.  
 ἔργον, ου, τό, work.

ἔρις, ἰδος, ἡ, strife.  
 ἔριφος, ου, ὁ, ἡ, a kid, a young goat.  
 Ἑρμογένης, εος, ους, ὁ, Hermogenea.  
 ἔρχομαι, to come.  
 ἐρωτάω, to ask.  
 ἐσθίω, to eat.  
 ἔσωθεν, *adv.*, from within. τὸ  
     ἔσωθεν, the inside.  
 ἑταῖρος, ου, ὁ, a companion, a friend.  
 ἕτερος, α, ον, *adj.*, other.  
 ἔτι, *adv.*, more, still.  
 ἐτοιμάζω, to prepare.  
 εὐαγγέλιον, ου, τό, good news, the  
     gospel.  
 εὐρίσκω, to find.  
 Ἐφεσος, ου, ἡ, Ephesus.  
 ἔχω, to have, to hold, to consider.  
 ἕως, *adv.*, until.

## Z.

ζάω, *fut.* ζήσω and ζήσομαι, to live.  
 Ζεβεδαῖος, ου, ὁ, Zebedee.  
 ζητέω, to seek.  
 ζωή, ἡς, ἡ, life.  
 ζώνη, ης, ἡ, a girdle.

## H.

ἡ, or ; ἡ — ἡ, either — or.  
 ἡγεμών, ὄνος, ὁ, a governor.  
 ἡδέως, *adv.*, gladly.  
 Ἠλείας, ου, ὁ, Elias, Elijah.  
 ἥλιος, ου, ὁ, the sun.  
 ἡμεῖς (pl. of ἐγώ) we.  
 ἡμέρα, ας, ἡ, a day.  
 Ἡρώδης, ου, ὁ, Herod.  
 Ἡρωδιάς, ἀδος, ἡ, Herodias.  
 Ἠσαίας, ου, ὁ, Esaias, Isaiah.  
 ἡσων or -των, ον, *adj.* (compar.  
     of κακός), worse.

## Θ.

θάλασσα, ης, ἡ, a sea, a lake.  
 θέλημα, ατος, τό, will.  
 θέλω, to will, wish, desire.  
 θεός, οὐ, ὁ, a god, God.

θεραπεύω, to heal, to cure.  
 θερισμός, οὐ, ὁ, a harvest.  
 θηρίον, ου, τό, a wild beast, a beast.  
 θησαυρίζω, to treasure up.  
 θησαυρός, οὐ, ὁ, treasure, wealth.  
 θρίξ, G. τριχός, ἡ, a hair.  
 θυγατήρ, τέρος, τρός, ἡ, a daughter.  
 θυσιαστήριον, ου, τό, an altar.

## I.

ἴδιος, ια, ον, *adj.*, own, one's own.  
 ἰδοὺ, *interj.*, behold !  
 Ἱερουσαλήμ, Jerusalem.  
 Ἰησοῦς, οὐ, ὁ, Jesus.  
 ἱμᾶς, αὐτος, ὁ, a thong, a strap, a  
     latchet.  
 ἵνα, that, in order that, to.  
 Ἰορδάνης, ου, ὁ, the Jordan.  
 Ἰουδαία, ας, ἡ, Judæa.  
 Ἰουδαῖος, α, ον, *adj.*, Jewish ; *subst.*  
     *masc.*, a Jew.  
 Ἰούδας, α, ὁ, Judas, Judah.  
 ἰσχυρός, ὁ, ὢν, *adj.*, mighty.  
 ἰχθύδιον, ου, τό, a small fish.  
 ἰχθύς, ὅς, ὁ, a fish.  
 Ἰωάννης, ου, ὁ, John.  
 Ἰωνᾶς, ᾶ, ὁ, Jonah, Jonas.  
 Ἰωσήφ, ὁ, Joseph.

## K.

καθαρίζω, to purify, to cleanse.  
 καθώς, *adv.*, as.  
 καί, *conj.*, and, even, also.  
 κακῶς, to maltreat.  
 καλέω, to call.  
 καλός, ἡ, ὢν, *adj.*, beautiful, good.  
 καλῶς, *adv.*, well.  
 κάμηλος, ου, ὁ, ἡ, a camel.  
 κἄν (a contraction of καὶ ἐάν), even  
     if, though.  
 καρδία, ας, ἡ, the heart.  
 καρπός, οὐ, ὁ, fruit.  
 κατὰ (with gen. and acc.), down,  
     according to.  
 καταβαίω, to go or come down.

καταισχύνω, to bring shame upon,  
to dishonor, to disgrace.  
καταλύω, to destroy.  
κρταρτίζω, to prepare.  
κατασείω, to wave, to beckon.  
καταφρονέω, to despise.  
κατεργάζομαι, to work out, to produce.  
κατεφίστημι, to stand up against,  
to rush upon.  
κατέχω, to hold.  
κατηγορέω, to accuse, to accuse of.  
καυχάομαι, to boast.  
κέρας, ατος, τό, a horn.  
κεφαλή, ἡς, ἡ, the head.  
κήρυγμα, ατος, τό, preaching.  
κηρύσσω, to proclaim, to preach.  
Κιλικία, ας, ἡ, Cilicia.  
κλαίω, to weep.  
κλαυθμός, οὔ, ὁ, a weeping.  
κλείς, κλειδός, ἡ, a key.  
κλέπτῃς, ου, ὁ, a thief.  
κλέπτω, to steal.  
κλίνω, to recline.  
κόκκος, ου, ὁ, a grain, a seed.  
κολυμβήθρα, ας, ἡ, a swimming-  
place, a pool.  
κοράσιον, ιου, τό, a girl, a maiden.  
κόσμος, ου, ὁ, order, the world.  
κρατέω, to lay hold of, hold, retain.  
κρέας, ατος, τό, meat, flesh; pl.  
κρέατα, contr. κρέα.  
κρείσσω, or -ττων, ον, *adj.* (comp.  
of ἀγαθός), better.  
κρημνός, οὔ, ὁ, a steep place.  
κρίνω, to judge.  
Κρίσπος, ου, ὁ, Crispus.  
κτήμα, ατος, τό, a possession.  
κύριος, ου, ὁ, a lord, a master.  
κύων, G. κυνός, ὁ, ἡ, a dog.  
κώμη, ἡς, ἡ, a village.  
Κῶς, acc. Κῶν, ἡ, [the island of]  
Cos or Co.

## Δ.

λαλέω, to speak, to talk.

λαμβάνω, to receive.  
λάμπω, to shine, to give light.  
λαός, οὔ, ὁ, a people.  
λατρεύω, to serve.  
λέγω, to say, to call.  
λείπω, to leave, to lack, to be wanting.  
λεπρός, οὔ, ὁ, a leper.  
Λευίς (or Λευίς), acc. Λευεῖν (or  
Λευί), ὁ, Levi.  
λίθος, ου, ὁ, a stone.  
λίμνη, ἡς, ἡ, a lake.  
λόγος, ου, ὁ, a word.  
Λυδία, ας, ἡ, Lydia.  
λύω, to loosen.  
Λώτ, ὁ, Lot.

## Μ.

μαθητής, οὔ, ὁ, a learner, a disciple.  
μαλακία, ας, ἡ, weakness, disease.  
μαθάνω, to learn.  
Μαριάμ, ἡ, Mary.  
μαρτυρέω, to bear witness, to testify.  
μαρτυρία, ας, ἡ, testimony.  
μάρτυς, υρος, ὁ, a witness.  
μέγας, μεγάλη, μέγα, *adj.*, great.  
μεθύω, to be drunk.  
μεῖζων, ον, *adj.* (comp. of μέγας),  
greater, older.  
μέν, *conjunctive particle*, indeed.  
μένω, to remain, to abide.  
μερίζω, to divide.  
μετά (with gen. and acc.), with, after.  
μετανοέω, to change one's mind, to  
repent.  
μή, not; also an interrogative par-  
ticle.  
μήν, μηνός, ὁ, a month.  
μήτε — μήτε, neither — nor.  
μήτηρ, τρός, ἡ, a mother.  
μισέω, to hate.  
μνημεῖον, ου, τό, a tomb, a sepulchre.  
μνημονεύω, to remember.  
μονογενής, *adj.*, only begotten.  
μόνος, η, ον, *adj.*, only, alone.  
Μωϋσής, έως, ὁ, Moses.

## N.

ναός, οἶ, ὁ, a temple.  
 νεφέλη, ης, ἡ, a cloud.  
 νηστεῖω, to fast.  
 νίπτω, to wash (some part of the body).  
 νιπτήρ, ἥρος, ὁ, a wash-basin.  
 νοέω, to perceive.  
 νόμος, ου, ὁ, a law.  
 νόσος, ου, ἡ, sickness, disease.  
 νοῦς, νοός, ὁ, mind.  
 νύμφη, ης, ἡ, a bride.  
 νυμφίος, ου, ὁ, a bridegroom.  
 νῦν, now.

## Ξ.

ξηρός, ἄ, ὢν, *adj.*, dry; ξηρά (γῆ being understood), dry land, land.

## Ο.

ὁ, ἡ, τό, the.  
 ὁδός, οὔ, ἡ, a road, a way.  
 ὀδούς, ὀδόντος, ὁ, a tooth.  
 οἰκία, ας, ἡ, a house.  
 οἰκοδομέω, to build.  
 οἶκος, ου, ὁ, a house.  
 οἰνοπότης, ου, ὁ, a wine-bibber.  
 οἶνος, ου, ὁ, wine.  
 ὀλίγος, ης, ον, *adj.*, little; *pl.* few.  
 ὅλος, ης, ον, *adj.*, whole, altogether.  
 ὁμοθυμαδόν, *adv.*, with one accord.  
 ὁμοιος, α, ον, *adj.*, like.  
 ὁμοίω, to make like, to liken, to compare.  
 ὁμοίως, *adv.*, in like manner.  
 ὁμοῦ, *adv.*, together.  
 ὄνομα, ατος, τό, a name.  
 ὀπλίζω, to arm.  
 ὅπου, *adv.*, where.  
 ὀργή, ἥς, ἡ, anger, wrath.  
 ὀργίζω, to be enraged.  
 ὀρμᾶω, to rush.  
 ὄρος, εος, ους, τό, a mountain, a hill.  
 ὅς, ἡ, ὅ, who, which; ὅς ἄν, whoever.  
 ὅσος, ης, ον, how great, as great as, how long, as long as.

ὀστέον (contr. ὀστούν), ου, τό, a bone.  
 ὅστις, ἥτις, ὅ τι, whoever, whatever.  
 ὀσφύς, ὅος, ἡ, the loins.  
 ὅταν, *adv.* (ὅτε and ἄν), when, when perchance.  
 ὅτε, *adv.*, when.  
 ὅτι, *conj.*, that, because.  
 οὐ (οὐκ before smooth and οὐχ before aspirated vowels), not. (οὐ is used in the statement of negative facts, μή of negative conceptions.) οὐ μή (intensive), not at all, by no means.

οὐδέ, *conj.*, neither, nor.  
 οὐδείς, ουδεμία, οὐδέν, no one, none, not one.  
 οὐδέποτε, *adv.*, never.  
 οὕν, *conj.*, therefore, then.  
 οὕτω, *adv.*, not yet.  
 οὐράνιος, α, ον, *adj.*, heavenly.  
 οὐρανός, οὔ, ὁ, heaven.  
 οὗτος, αὕτη, τοῦτο, this.  
 οὕτως (by some editors written οὕτω before a consonant), *adv.*, so, thus.  
 οὐχί (a strengthened form of οὐ), not.  
 ὀφθαλμός, οὔ, ὁ, an eye.  
 ὄχλος, ου, ὁ, a crowd, a multitude.

## Π.

παιδίον, ου, τό, a little child, a child.  
 παιδίσκη, ης, ἡ, a maiden, a maid-servant.  
 παῖς, παιδός, ὁ, ἡ, a boy, a girl, a servant.  
 πάλιν, *adv.*, again.  
 παρά (with gen., dat. and acc.), near by, by, beside, from, of.  
 παραβολή, ἥς, ἡ, a parable.  
 πᾶς, πᾶσα, πᾶν, *adj.*, all, every.  
 πάσχω, to suffer.  
 πατήρ, G. πατρός, ὁ, a father.  
 Παῦλος, οὔ, ὁ, Paul.  
 πεντηκοστή, ἥς, ἡ, Pentecost.  
 περί (with gen. and acc.), about, concerning.



περιάγω, to lead about, to go about.  
 περιπατέω, to walk about, to walk.  
 περισσεύω, to cause to abound.  
 πετανόν, ου, τό, a fowl, a bird.  
 πέτρα, ας, ή, a rock.  
 Πέτρος, ου, ό, Peter.  
 πινακίδιον, ου, τό, a tablet.  
 πίναξ, ακος, ό, a trencher, plate, platter.  
 πίπτω, to fall.  
 πιστεύω, to have faith, to believe, to believe in, to put trust in, to trust, to intrust; *pass.*, to be believed, to be intrusted with.  
 πίστις, εως, ή, faith.  
 πλείων, ου, *adj.* (compar. of πολός), more, greater.  
 πληγή, ής, ή, a plague.  
 πλήθος, εος, ους, τό, a great number, a multitude.  
 πλήρης, ες, *adj.*, full.  
 πληρώω, to fill, to fulfil.  
 πλησίον, *adv.*, near; ό πλησίον, a neighbor.  
 πλοῦς, G. πλοός, ό, navigation.  
 πνεῦμα, ατος, τό, breath, wind, spirit.  
 ποίω, to do, to make.  
 ποιμαίνω, to tend (a flock).  
 ποιμήν, ένος, ό, a herdsman, a shepherd.  
 ποίμνη, ης, ή, a flock.  
 πόλις, εως, ή, a city.  
 πολλάκις, *adv.*, often.  
 πολός, πολλή, πολύ, *adj.*, much, great.  
 πορεύομαι, to go.  
 πόσος, η, ου, how great, how much; *pl.*, how many.  
 ποτέ, at some time, once, formerly.  
 που, *adv.*, where.  
 πούς, G. πόδος, ό, a foot.  
 πριν, *adv.*, before.  
 πρόβατον, ου, τό, a sheep.  
 προβιβάζω, to urge on.  
 προς (with gen., dat. and acc.), to.  
 προσεύχομαι, to pray (to God).

προσέχω, to take heed.  
 προσήλυτος, ου, ό, ή, a proselyte.  
 προσκυνέω, to worship.  
 προσφέρω, to bring to, to bring.  
 πρόσσωπον, ου, τό, a face, personal appearance, person.  
 προφέρω, to bring forth.  
 προφητεύω, to prophecy.  
 προφήτης, ου, ό, a prophet.  
 πυνθάνομαι, to ask, to inquire, to learn.  
 πυρ, ρός, τό, fire.  
 πώς, how.

## Σ.

σάββατον, ου, τό, a sabbath.  
 Σαλαμίς, ίνος, ή, Salamis.  
 σάρξ, σαρκός, ή, flesh.  
 Σαῦλος, ου, ό, Saul.  
 σεαυτοῦ, of thyself.  
 σελήνη, ης, ή, the moon.  
 σημείον, ου, τό, a sign.  
 Σιλωάμ, Siloam.  
 Σίμων, ωνος, ό, Simon.  
 σίναπι, εως, τό, mustard.  
 σιωπάω, to be silent.  
 Σολομών, ώνος, ό, Solomon.  
 σοφία, ας, ή, wisdom.  
 στάχυς, υος, ό, an ear of grain.  
 στόμα, ατος, τό, a mouth.  
 σύ, thou.  
 συλλαλέω, to talk with, to converse.  
 συμφωνέω, to agree with.  
 σύν (with the dat.), with.  
 συνάγω, to gather together.  
 συναγωγή, ής, ή, a synagogue.  
 συνέρχομαι, to come together.  
 συνίημι, to understand.  
 συσχηματίζω, to conform to.  
 σφραγίζω, to seal.  
 σώζω, to heal, to cure, to save.  
 σώμα, ατος, τό, a body.

## Τ.

ταπεινός, ή, όν, *adj.*, low, lowly, humble.  
 ταχύς, εία, ύ, *adj.*, quick, swift.

τέκνον, ου, τό, a child, a son.  
 τελώνης, ου, ό, a tax-gatherer, a publican.  
 τετράρχης, ου, ό, a tetrarch.  
 τηρέω, to keep.  
 τὼλλω, to pluck, to pull off.  
 τιμή, ἡς, ἡ, honor.  
 τίς, τι, *m. f.*, any one, some one, *n.* anything, something.  
 τίς, τι, *m. f.*, who? which? *n.*, what? why? how?  
 τόπος, ου, ό, a place.  
 τότε, then.  
 τρεῖς, three.  
 τρέχω, to run; *aor.* 2 ἔδραμον.  
 τρυγᾶω, to gather (fruit, especially grapes).  
 τύπτω, to strike.  
 τυφλός, ἡ, όν, *adj.*, blind.

## Υ.

ὕδωρ, *G.* ὕδατος, τό, water.  
 υἱός, οὗ, ό, a son.  
 ὑμεῖς (pl. of σὺ), you.  
 ὑπάγω, to go.  
 ὑπακούω, to hearken unto.  
 ὑπέρ (with gen. and acc.), over, because of.  
 ὑπό (with gen. and acc.), by.  
 ὑπολαμβάνω, to suppose.  
 ὑποστρέφω, to turn back, to return.  
 ὕς, ὅς, ό, ἡ, a swine.  
 ὕψος, ους, τό, elevation, dignity.  
 ὑψόω, to lift up.

## Φ.

φάγος, ου, ό, a glutton.  
 φαίνω, to show; *pass.* or *mid.*, to appear.  
 φανός, οὗ, ό, a light, a torch, a lantern.  
 Φαρισαῖος, ου, ό, a Pharisee.  
 φέρω, to bear.  
 φεύγω, to flee, to escape; *aor.* 2 ἔφυγον.

φημί, to say.  
 φιλαδελφία, ας, brotherly love.  
 φιλέω, to love.  
 Φίλιππος, ου, ό, Philip.  
 φίλος, ου, ό, a friend.  
 φοβέομαι, to be frightened, to fear, to reverence.  
 φόβος, ου, ό, fear.  
 φονεύω, to kill.  
 φρέαρ, φρέατος, τό, a well, a pit.  
 φρόνιμος, ἡ, ου, *adj.*, prudent, wise.  
 φυλή, ἡς, ἡ, a tribe.  
 φυτεία, ας, ἡ, a plant.  
 φυτεύω, to plant.  
 φωνή, ἡς, ἡ, a voice.

## Χ.

χάλαξα, ἡς, ἡ, hail.  
 χεῖρ, ρός, ἡ, a hand.  
 χήρα, ας, ἡ, a widow.  
 χλαμύς, ὕδος, a robe, — *probably* a military cloak.  
 χοῖρος, ου, ό, ἡ, a swine.  
 χούς, ός, ό, earth, dirt, dust.  
 χρᾶσμαι, to use, to make use of.  
 χρεία, ας, ἡ, need.  
 χριστός, *adj.*, anointed; ό Χριστός, the Christ, Christ.  
 χρόνος, ου, ό, time.  
 χρυσός, οὗ, ό, gold.  
 χωρίς, apart from, besides.

## Ψ.

ψαλμός, οὗ, ό, a psalm.  
 ψευδοπροφήτης, ου, ό, a false prophet.

## Ω.

ᾤδε, *adv.*, here.  
 ᾠδή, ἡς, ἡ, an ode, a song.  
 ᾠδίν, ἱνος, ἡ, a birth-pang.  
 ὡς, *adv.*, as, as it were.  
 ὥσεί, as if, about.  
 ὥσπερ, *adv.*, just as.

# APPENDIX.

## A. Synopsis of the verb πιστεύω.

PASSIVE AND MIDDLE VOICES.		ACTIVE VOICE.					
		Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	πιστεύω,	πιστεύω	πιστεύω	πιστεύομαι	πίστευε	πιστεύειν	πιστεύων
Imperf.	ἐπιστεύω	ἐπιστεύω					πιστεύων
Fut.	πιστέω	πιστέω		πιστεύομαι	πίστευε	πιστεύειν	πιστεύων
Aor.	ἐπίστευα	ἐπίστευα	πιστέω	πιστεύομαι	πίστευε	πιστεύειν	πιστεύων
Perf.	πεπίστευκα	πεπίστευκα				πεπιστεύκειν	πεπιστεύκως
Plup.	ἐπεπιστεύκειν	ἐπεπιστεύκειν					
Pres.	πιστεύομαι	πιστεύομαι	πιστεύομαι	πιστεύομαι	πίστευ	πιστεύεσθαι	πιστεύμενος
Imperf.	ἐπιστεύομην	ἐπιστεύομην					
Fut. Pass.	πιστευθήσομαι	πιστευθήσομαι					
Fut. Mid.	πιστεύομαι	πιστεύομαι					
Aor. Pass.	ἐπιστεύθην	ἐπιστεύθην	πιστεύω	πιστεύομαι	πίστευθι	πιστεύθην	πιστεύθης
Aor. Mid.	ἐπιστεύαμην	ἐπιστεύαμην	πιστεύομαι	πιστεύομαι	πίστευαι	πιστεύασθαι	πιστεύόμενος
Perf.	πεπιστεύμαι	πεπιστεύμαι					
Plup.	ἐπεπιστεύην	ἐπεπιστεύην			πεπιστεύσο	πεπιστεύσθαι	πεπιστεύμένος

## B. Paradigm of the verb πιστεύω.\*

## ACTIVE VOICE. — Indicative Mode.

Present.			Imperfect.		
Sing. 1.	πιστεύω		Sing. 1.	[ἐπιστεῖνον]	
2.	πιστεύεις		2.	[ἐπιστενες]	
3.	πιστεύει		3.	ἐπιστενε(ν)	
Pl. 1.	πιστεύομεν		Pl. 1.	[ἐπιστεύομεν]	
2.	πιστεύετε		2.	ἐπιστέτετε	
3.	πιστεύουσιν(ν)		3.	ἐπιστεουσ	
Future.			Aorist.		
Sing. 1.	πιστεύσω		Sing. 1.	ἐπιστεῦσα	
2.	[πιστεύσεις]		2.	ἐπιστεῦσας	
3.	πιστεύσει		3.	ἐπιστεῦσε(ν)	
Pl. 1.	πιστεύσομεν		Pl. 1.	ἐπιστεύσαμεν	
2.	πιστεύσετε		2.	ἐπιστέσατε	
3.	πιστεύσουσιν(ν)		3.	ἐπιστεσαν	
Perfect.			Pluperfect.		
Sing. 1.	πεπιστεύκα		Sing. 1.	[ἐπεπιστεύκειν]	
2.	πεπιστεύκας		2.	[ἐπεπιστεύκεις]	
3.	πεπιστεύκε(ν)		3.	[ἐπεπιστεύκει]	
Pl. 1.	πεπιστεύκαμεν		Pl. 1.	[ἐπεπιστεύκειμεν]	
2.	πεπιστεύκατε		2.	[ἐπεπιστεύκειτε]	
3.	[πεπιστεύκασι(ν)]		3.	ἐπεπιστεύκεισαν	

## Subjunctive Mode.

Present.			Aorist.		
Sing. 1.	[πιστεύω]		Sing. 1.	πιστεύσω	
2.	[πιστεύῃς]		2.	πιστεύῃς	
3.	πιστεύῃ		3.	πιστεύῃ	
Pl. 1.	[πιστεύωμεν]		Pl. 1.	πιστεύωμεν	
2.	πιστεύῃτε		2.	πιστεύῃτε	
3.	[πιστεύωσι(ν)]		3.	πιστεύωσι(ν)	

## Optative Mode.

Present.			Aorist.		
Sing. 1.	[πιστεύοιμι]		Sing. 1.	[πιστεύσαιμι]	
2.	[πιστεύοις]		2.	[πιστεύσαις]	
3.	[πιστεύοι]		3.	[πιστεύσαι]	
Pl. 1.	[πιστεύοιμεν]		Pl. 1.	[πιστεύσαιμεν]	
2.	[πιστεύοιτε]		2.	[πιστεύσαιτε]	
3.	[πιστεύοιεν]		3.	[πιστεύσαιεν or -ειαν]	

\* For infinitives and participles, see "Synopsis," p. 61.

*Imperative Mode.*

Present		Aorist.	
Sing. 2.	πίστευε	Sing. 2.	πίστευσον
3.	[πιστεύετω]	3.	[πιστεύσάτω]
Pl. 2.	πιστεύετε	Pl. 2.	πιστεύσατε
3.	[πιστεύέτωσαν]	3.	[πιστεύσάτωσαν]

PASSIVE AND MIDDLE VOICES. — *Indicative Mode.*

Present passive and middle.		Imperfect passive and middle.	
Sing. 1.	[πιστεύομαι]	Sing. 1.	[ἐπιστεύομην]
2.	[πιστεύῃ]	2.	[ἐπιστεύου]
3.	πιστεύεται	3.	[ἐπιστεύετο]
Pl. 1.	[πιστεύομεθα]	Pl. 1.	[ἐπιστευόμεθα]
2.	[πιστεύεσθε]	2.	[ἐπιστεύεσθε]
3.	[πιστεύονται]	3.	[ἐπιστεύοντο]
Future passive.		Future middle.	
Sing. 1.	[πιστευθήσομαι]	Sing. 1.	[πιστεύσομαι]
2.	[πιστευθήσῃ]	2.	[πιστεύσῃ]
3.	[πιστευθήσεται]	3.	[πιστεύσεται]
Pl. 1.	[πιστευθήσόμεθα]	Pl. 1.	[πιστευσόμεθα]
2.	[πιστευθήσεσθε]	2.	[πιστεύσεσθε]
3.	[πιστευθήσονται]	3.	[πιστεύσονται]
Aorist passive.		Aorist middle.	
Sing. 1.	ἐπιστεύθην	Sing. 1.	[ἐπιστεύσάμην]
2.	[ἐπιστεύθης]	2.	[ἐπιστεύσω]
3.	ἐπιστεύθη	3.	[ἐπιστεύσατο]
Pl. 1.	[ἐπιστεύθημεν]	Pl. 1.	[ἐπιστεύσάμεθα]
2.	[ἐπιστεύθητε]	2.	[ἐπιστεύσασθε]
3.	ἐπιστεύθησαν	3.	[ἐπιστεύσαντο]

Perfect passive and middle.		Pluperfect passive and middle.	
Sing. 1.	πεπίστευμαι	Sing. 1.	[ἐπεπιστεύμην]
2.	[πεπίστευσαι]	2.	[ἐπεπίστευσο]
3.	[πεπίστευται]	3.	[ἐπεπίστευτο]
Pl. 1.	[πεπιστευόμεθα]	Pl. 1.	[ἐπεπιστεύμεθα]
2.	[πεπίστευσθε]	2.	[ἐπεπίστευσθε]
3.	[πεπίστευνται]	3.	[ἐπεπίστευντο]

*Subjunctive Mode.*

## Present passive and middle.

Sing. 1.	[πιστεύωμαι]
2.	[πιστεύῃ]
3.	[πιστεύηται]

- Pl. 1. [πιστενῶμεθα]  
 2. [πιστεύησθε]  
 3. [πιστεύωνται]

## Aorist passive.

- Sing. 1. [πιστευθῶ]  
 2. [πιστευθῇς]  
 3. [πιστευθῇ]  
 Pl. 1. [πιστευθῶμεν]  
 2. [πιστευθῆτε]  
 3. [πιστευθῶσι(ν)]

## Aorist middle.

- Sing. 1. [πιστεύωμαι]  
 2. [πιστεύσῃ]  
 3. [πιστεύσῃται]  
 Pl. 1. [πιστευσάμεθα]  
 2. [πιστεύσθε]  
 3. [πιστεύσωνται]

*Optative Mode.*

## Present passive and middle.

- Sing. 1. [πιστευοίμην]  
 2. [πιστεύοιο]  
 3. [πιστεύοιτο]  
 Pl. 1. [πιστευοίμεθα]  
 2. [πιστεύοισθε]  
 3. [πιστεύοιντο]

## Aorist passive.

- Sing. 1. [πιστευθείην]  
 2. [πιστευθείης]  
 3. [πιστευθείη]  
 Pl. 1. [πιστευθείμεν]  
 2. [πιστευθείητε]  
 3. [πιστευθείσαν]

## Aorist middle.

- Sing. 1. [πιστευσάιμην]  
 2. [πιστεύσαιο]  
 3. [πιστεύσαιτο]  
 Pl. 1. [πιστευσάμεθα]  
 2. [πιστεύσαισθε]  
 3. [πιστεύσαιντο]

*Imperative Mode.*

## Present passive and middle.

- Sing. 2. [πιστεύου]  
 3. [πιστεέσθω]  
 Pl. 2. [πιστεέσθε]  
 3. [πιστεέσθωσαν]

## Perfect passive and middle.

- Sing. 2. [πεπιστευσο]  
 3. [πεπιστεύσθω]  
 Pl. 2. [πεπιστευσθε]  
 3. [πεπιστεύσθωσαν]

## Aorist passive.

- Sing. 2. [πιστευθήτι]  
 3. [πιστευθήτω]  
 Pl. 2. [πιστευθήτε]  
 3. [πιστευθήτωσαν]

## Aorist middle.

- Sing. 2. [πίστευσαι]  
 3. [πιστευσάσθω]  
 Pl. 2. [πίστευσασθε]  
 3. [πιστευσάσθωσαν]

## C. Tabular View of the Endings of Nouns.

	Singular.					Plural.				
	N.	G.	D.	A.	V.	N.	G.	D.	A.	
First Declension.	α	ῆς	ῇ	αῦ		αἱ	ων	αῖς	ας	§§ 8, 10, 12, 14, 15, 17.
	η	ῆς	ῇ	ῆς		αἱ	ων	αῖς	ας	
	α	ας	α	αῦ		αἱ	ων	αῖς	ας	
	ας	ου	α	αῦ		αἱ	ων	αῖς	ας	
	ῆς	ου (ῆ)	ῇ	ῆς	α	αἱ	ων	αῖς	ας	
	ας	α	α	αῦ	α	αἱ	ων	αῖς	ας	
Second Declension.	ος	ου	φ	ον	ε	οι	ων	οις	ους	§ 19
	ον	ου	φ	ον		α	ων	οις	α	
Third Declension.	α	ατος	ατι	α		ατα	ατων	ασιν	ατα	§ 22
	αρ	ατος		αρ						"
	ας	ατος	ατι	ας		ατα	ατων	ασιν	ατα	"
	υ	[ατος]	υ	υ				ασιν	ατα	"
	ωρ	ατος	ατι	ωρ		ατα	ατων	ασιν	ατα	"
	αις	αιδος	αιδι	αιδα			αιδων	αισιν	αιδας	§ 24
	ας	αδος	αδι	αδα		αδες	αδων	ασιν	αδας	"
	εις	ειδος	ειδι	ειδα		ειδες	ειδων	εισιν	ειδας	"
	ις	ιδος	ιδι	ιδα		ιδες	ιδων	ισιν	ιδας	"
	ους	οδος	οδι	οδα		οδες	οδων	οσιν	οδας	"
	υς	υδος	υδι	υδα		υδες	υδων	υσιν	υδας	"
	ις	[ιδος]								"
	ῆς	ῆτος	ῆτι	ῆτα		ῆτες	ῆτων	ῆσιν	ῆτας	§ 25
	ι	[ιτος]		ι						"
	ις	ιτος	ιτι	ιτα		ιτες	ιτων	ισιν	ιτας	"
	ως	ωτος	ωτι	ως			ωτων			"
	ους	[ωτος]		ους		ωτα		ωσιν	ωτα	"
	ες	κος	κι	κα		κες	κων	ξιν	κας	§ 27
	ες	γος	γι	γα		γες	γων	ξιν	γας	"
	ες	χος	χι	χα		χες	χων	ξιν	χας	"
	ες	κτος	κτι	κτα		κτες	κτων	ξιν	κτας	"
	ψ	πος	πι	πα		πες	πων	ψιν	πας	"
	ψ	βος	βι	βα		βες	βων	ψιν	βας	"
	η	αικος	αικι	αικα	αι	αικες	αικων	αιξιν	αικας	"
	[α]	ακτος		α						"
	ας	αντος	αντι	αντα		αντες	αντων	ασιν	αντας	§ 29
	ης	επτος								"

	Singular.					Plural.				
	N.	G.	D.	A.	V.	N.	G.	D.	A.	
Third Declension, <i>concluded.</i>	οὐς	οὐτος		οὐτα		οὐτες	οὐτων		οὐτας	\$ 29
	ων	οὐτος		οὐτα		οὐτες	οὐτων		οὐτας	"
	[αυς]		οὐτι	αὐν				οὐσιν		\$ 31
	εὐς	εὖως	εἰ	εἶα	εὐ	εἰς	εἶων	εὐσιν	εἰς	"
	ης	εὖως	εἰ	εἶα						"
			(ἦ)	(ἦν)						"
	[ι]	εὖως								"
	ις	εὖως	εἰ	ἔν		εἰς	εἶων	εἰσιν	εἰς	"
	υς			ύν			ων			"
							(εἶων)			"
	αρ	αρος	αρι	αρα		αρες	αρων	αρσιν	αρας	\$ 33
	ειρ	ειρος	ειρι	ειρα		ειρες	ειρων	ειρσιν	ειρας	"
	ηρ	ηρος	ηρι	ηρα		ηρες	ηρων	ηρσιν	ηρας	"
	ηρ	ερος	ερι	ερα		ερες	ερων	ερσιν	ερας	"
	υρ	υρος	υρι	υρ						"
	υς	υρος		υρα		υρες	υρων	υσιν	υρας	"
	ωρ	ορος	ορι	ορα		ορες	ορων	ορσιν	ορας	"
	ηρ	ρος	ρι	ερα	ερ	ερες	ερων	ρασιν	ερας	\$ 35
	ηρ	δρος	δρι	δρα	ερ	δρες	δρων	δρασιν	δρας	"
	ηρ	ηρος	ηρι	ηρα		ηρες	ηρων	ησιν	ηρας	\$ 37
	ηρ	ενος	ενι	ενα		ενες	ενων	εσιν	ενας	"
	ιν						ινων		ινας	"
	[ις]		ινι							"
	ων	ωρος	ωνι	ωρα		ωνες	ωνων	ωσιν	ωρας	"
	ων	ορος	οι	ορα		οιες	οιων	οσιν	ορας	"
	ος	ους	ει	ος		η	ων	εσιν	η	\$ 39
							(εἶων)			"
	[ως]	ους								"
	ους			οὐν			οὐν		οὐς	\$ 40
	υ	υος	υι	υ		υα	υων	υσιν	υα	\$ 42
	υς	υος	υι	υν		υες	υων	υσιν	υας	"





